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OCTOBER 1931

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OUR OCTOBER ISSUE

starts off with several pages on the Philippines. Note especially the two pages of pictures illustrating at the same time the life of a young Filipina and the Seattle Seminar on "The Gospel and Family Life."

Rev. Frank C. Laubach is a Princeton man, with a Ph.D. from Columbia University. He is devoting himself to work among the Moros, those Mohammedans of the Philippines, hitherto neglected and therefore a problem.

Rev. James F. McKinley is from Missouri, and a Yale man. After a pastorate of two years in this country he went to the Philippines in 1929, and is now helping train future Filipino pastors and other religious workers in the Silliman Bible School at Dumaguete.

A picture of **Rev. Proculo A. Rodriguez's** church at Surigao was sent by him with a letter of gratitude to those in America who made its building possible.

Frank M. Sheldon, D.D., pastor of the Pilgrim Church, Oklahoma City, was chairman of the Findings Committee of Seminar VI on "The Gospel and International Life" of the General Council at Seattle.

Miss Mary Brooks, of Gloucester, Massachusetts, is a granddaughter of Mrs. Harrison Allen, missionary to the Choctaws.

Rev. Leonard M. Outerbridge, of Bermuda, is an alumnus of Wabash and Queens, was formerly officer-in-charge of the Bermuda Department of Agriculture, for the past six years has given his energies to agricultural improvement and rural evangelism in North China and is honorary agricultural secretary of the China International Famine Relief Commission.

Roderick Scott, a Haverford man, with a Master's degree from Haverford and from Harvard, taught in Bowdoin, Earlham, and Oberlin Colleges before he went to China. He was dean of Fukien University, Foochow, for ten years.

Rev. George W. Shepherd, of New Zealand, has studied at Ann Arbor and Harvard. He contributes an article on one phase of the work of **Rev. Edward H. Smith** of Ingtai, and to LETTERS FROM OVERSEAS an account of **Rev. Mr. Sites'** strange experience with brigands.

An appreciation of **Mr. Frederick A. Gaskins,** for eleven years treasurer of the Board, was written by **Mr. Charles S. Olcott** of Houghton Mifflin Company, chairman of our Committee on Finance. **Mr. Harold B. Belcher,** new treasurer, is set before us in an editorial. **Dr. Cornelius H. Patton's** article was part of his address to the Candidate Conference.

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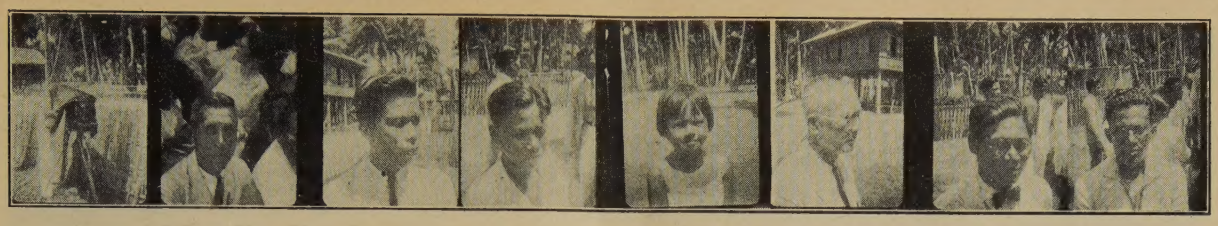
AT THE PLARIDEL CONFERENCE



RADIANT FACES IN THE PHILIPPINES

By FRANK CHARLES LAUBACH

"OUR beloved Father, we have gathered for the purpose of planning how we can do Thy will. If we depart from Thy loving spirit in any word or thought, show us our mistake and lead us back at once to the pathway of Thy choosing. For Thy Kingdom can come only when we are perfectly surrendered to Thee. Amen."

This is one of the series of prayers offered by delegates at the opening service of the Annual Conference of the Churches of Northern Mindanao, held in Plaridel.

I have forgotten to take notes for the past hour. An old deacon is telling us how the church at Aloran was about dead. They chose one of their own young townsmen who had taken a pre-medical course at Silliman to preach the funeral services for the church so that it might have a decent burial. But his pre-medical course had apparently been pretty valuable, for when Tolero felt the church's pulse, he decided there were still signs of life. He started out to administer stimulants and to slap the patient's face until life returned. Now he is treating all the members who are willing for malaria, hookworm, beriberi, dysentery and yaws. Everything about Aloran has changed. New blood is pouring into the church. In one year they came up to twenty pesos a month salary for their half-preacher-half-doctor-true-descendant-of-the-medicine-man. In two years they are going to be a wholly self-supporting church. This year they rebuilt their church.

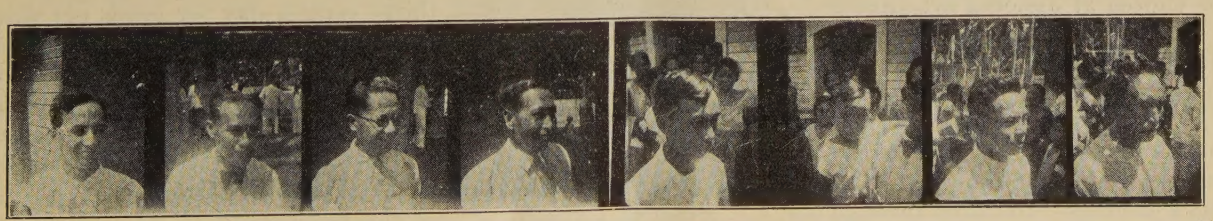
These people are plotting to become self-supporting. The laymen, who will have to give the money, are all for it. The preachers hesitate. But Proculo Rodriguez is determined, and when he sets his mind on a thing the very heavens seem to fall in behind him and push it through. How he does tower in this and every conference! Very modest; shirt sleeves, no necktie; a great admirer of Gandhi and Kagawa, and a little inclined toward asceticism. He has just received a telegram that Mrs. Rodriguez, an expectant mother, has hurried to the hospital. He is hanging around the door looking for another telegram. There is no possible boat out of here for three days. This is a heavy burden he is carrying today. He is the real man behind the scenes at the conference, and yet his thoughts are off in Dansalan.

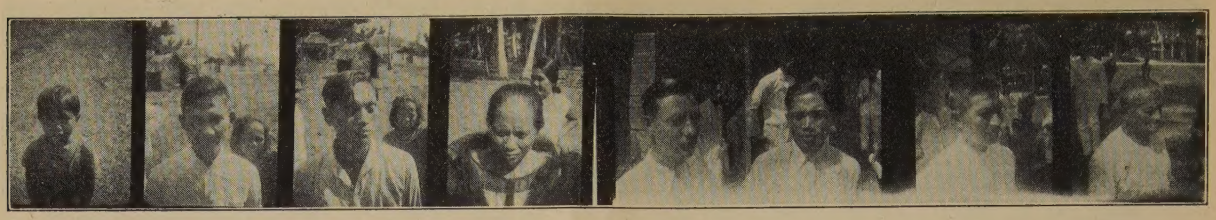
They are still discussing self-support. Cagayan, Miss Towne is telling them, has a tithing club. Each member puts all he tithes into the hands of the club, and then tells the club where he wishes the tithe invested. Moderator del Carmen is telling what Mr. Warnshuis said in Dumaguete about Mr. Rockefeller having trouble finding a place to invest his money without doing anybody harm. "Rockefeller is now putting much money in Egyptian mummies because he cannot kill *them* any deader." This crack produces a hearty laugh. The case for self-support is won.

Mr. McKinley is telling the conference about a church he had in America which was killed by a large bequest. Since nobody had to pay anything much for the church, nobody took much interest in it. "Where your money goes there will your heart go also," is the tenor of his argument.

Here are *great* men and women, great spiritually, great in vision, and my admiration for them rises hourly as I listen.

Nicholas Paul is the first apostle to the Coloroms. They think that they have a magic which makes them immune from death. They had a terrible fight with the constabulary in which scores were killed on both sides about four years ago. They are very ignorant and follow all kinds of queer doctrines without discrimination. They are stampeded





by any very magnetic personality who declares that he is representing God. Their last leader told them that he was Jesus Christ returned to earth. He vanished when the real war began, leaving his stupid followers to rush to death supposing that they were safe from all harm.

Nicholas Paul has become the warm friend of these pitiful ignorant folk, who are beginning to trust him almost as blindly as they trusted their false prophets. He is doing for them the only thing that will lift them out of superstition: teaching them to read. They appreciate this service for they find that it opens to them a new world of ideas which they had never before known.

To stop teaching school and to enter this dangerous district to work for $7.50 a month requires the type of sacrificial spirit of which the world has all too little. It is stamped on his face. I was almost going to say that you could pick him from the crowd by **his radiant face.** But there are about ten others here with the faces of those who are paying a great price and receiving a wonderful blessing in return.

This deacon, Emeteria Cahita, is a man with a **shining face.** I have discovered why. Almost alone he collected the materials and built the church and parsonage at Clarin. He is a poor man, so poor that every centavo and every board he gave to these enterprises meant genuine sacrifice. He has left tithing so far behind that it looks like a species of greed. I have just talked over this splendid work with Mr. Cahita. He is immensely pleased at my interest in it, but wants me to be clear in my mind that these stories, others have told about his doing it nearly all himself, are exaggerations. He admits that he had a little hand in it! But he hurries over to a couple of kindly old "taws" like himself, and pours praise upon these two "brothers" because they helped drive nails and cut bamboos.

I love these old men who have no education and speak no English; they have a kindliness of heart and a rugged sincerity which matches well with their calloused hands. Our Protestant church is made up largely of the common people. Perhaps we shall always be a minority group. Indeed, I hope so. I want to belong to the remnant—to the *right* remnant. It has always been true that *some* minority somewhere was leavening the entire world, and it always will be so long as there are wrongs to be righted. But *is* this group around me the "salt of the Philippines"? They are crude farmer folk with neither culture nor ancestry.

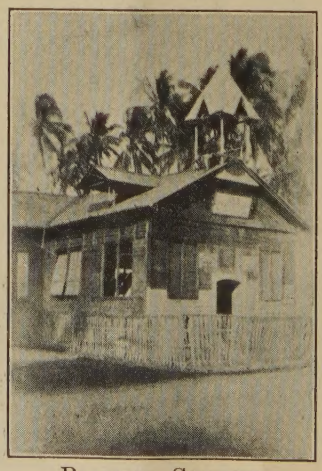
But they have God. Their homely expressions are **made radiant** by their faith.

GIVING AND LEARNING IN THE PHILIPPINES

By JAMES FRANKLIN McKINLEY

THE motto of the conference at Plaridel was self-support. The discussion of this problem was not carried on without some understanding of what it would cost in terms of truly sacrificial stewardship. As an illustration it may be said that 80 per cent of well-to-do members of the church at Jimenez are tithers.

Another illustration of consecrated giving was seen in the butchering calendar for the conference! Monday was represented by Pedro's cow, Juan's goat, and Maria's chickens; Tuesday by Florentino's pig and Avelina's chickens—and so on through the week. Now Juan and Pedro and all the rest did not decide *at the last minute* to give these things for the delegates' meals. About *a year before* they decided to set aside certain animals to be raised as their donation to the church. The entertaining church charged the ridiculously low sum of thirty cents a day for meals per delegate. The food was practically all donated by the members, the meat coming in regularly according to the butchering calendar. The church therefore was able to keep the money received from the delegates as the gift of the members to be applied on the



PLARIDEL CHURCH

debts incurred during the construction of a new church building.

One of the many encouraging things learned at Plaridel was the success of the Daily Vacation Bible School work carried on by students who attended the training course held at our Bible School. One of these students headed up the work at Jiminez where about four hundred fifty students were enrolled in nine schools under eighteen teachers. There were probably twelve to fifteen hundred children reached by these schools along the north coast of Mindanao last spring. Another encouraging sign was the move to have prospective students for the ministry who will attend our school come to the conference and there be received by the educational committee. This, I trust will, along with other plans, produce a greater sense of loyalty between the students here and the work in Mindanao.

The strongest impression we brought away from Lanao was the high quality and great popularity of Dr. Laubach's program for literacy among the Moros. His system of writing Maranao phonetically, using Roman letters, is so successful that a person of average intelligence is able to learn to read in an hour or two. Very few of them can read Maranao when Arabic letters are used. A brief attendance at a meeting of the teachers working with Dr. Laubach convinces one of the great enthusiasm this remarkable program has developed among the Moros. Every month one thousand or more are taught to read by this group of teachers. It appears to me to be the most creative work which I have seen in the Islands.

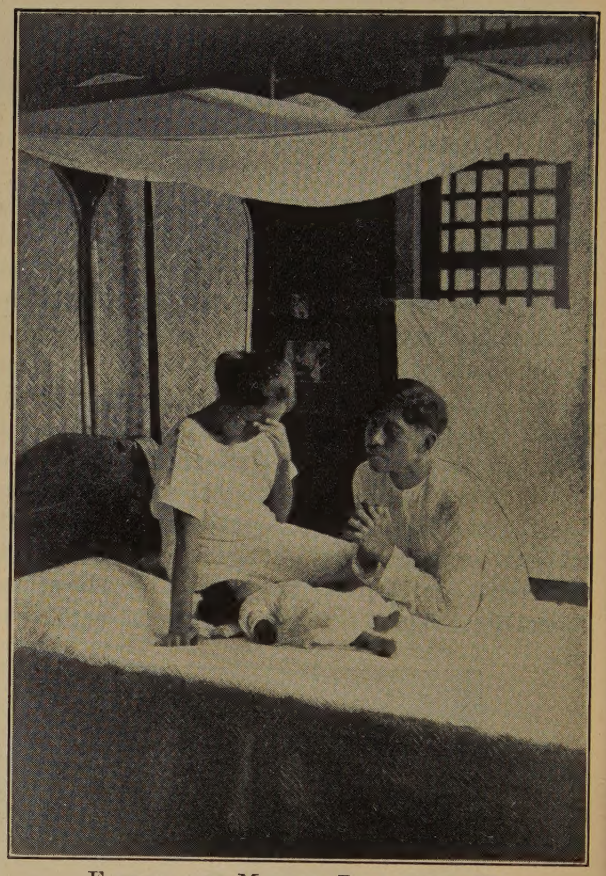
THE SURIGAO CHURCH

"Enclosed a picture of the new church building at Surigao, Surigao. It is the first of the kind in the province, and its construction has been made possible only through the gifts of several Congregational men and women mostly in New England, U.S.A. The biggest part of the money was given by the Walton Church of New York. To all of our American friends and brethren who have helped I wish to give thanks through your paper, the MISSIONARY HERALD. The building only a few meters from the High School gate heralds the new era that has come to Surigao, Mindanao. Besides evangelistic work, we are carrying on an intensive literacy campaign among the most backward group."

PROCULO A. RODRIGUEZ

A GOSPEL IN THE HOME SEMINAR

She Is Dedicated to God

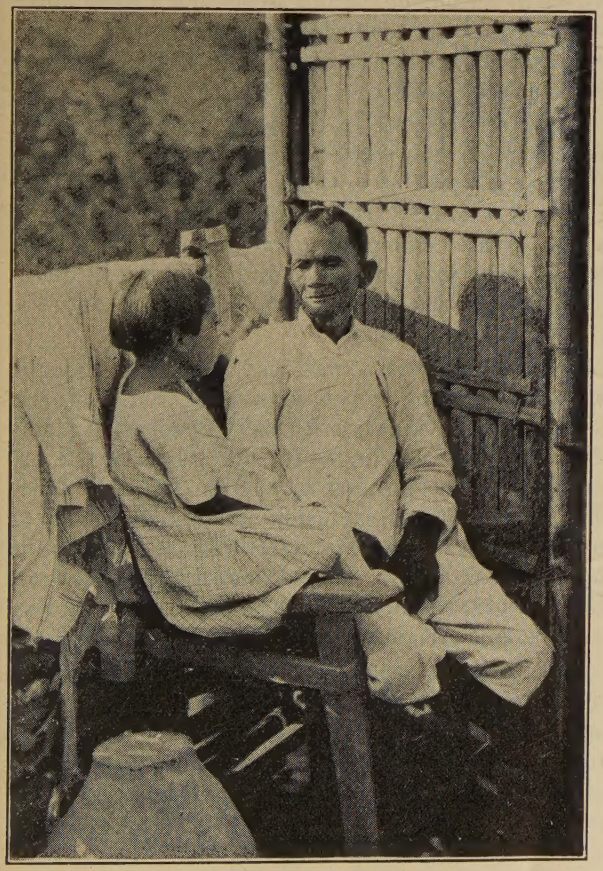


Father and Mother Pray Over Her

She Is Taught to Bring God into the Common Things of Life

AS ILLUSTRATED IN A FILIPINA'S LIFE

DAILY BIBLE READING AND PRAYER DEVELOPS MORAL SINEW



THEN COME GRANDPA'S HERO TALES

AND MOTHER GIVES HER COUNSEL

FINDINGS OF THE SEMINAR ON THE GOSPEL AND INTERNATIONAL LIFE

By FRANK MILTON SHELDON

MY good friend Enoch Bell has asked me to bring before MISSIONARY HERALD readers, in a series of articles, the findings of this seminar. This seminar was interesting throughout and drew an attendance of 150 to 225 people constantly. It was exceptionally handled by Rev. A. D. Stauffacher, as chairman, secretaries Rev. W. P. Minton and Miss Amy Welcher, and Miss Elizabeth J. Hurlbut, Rev. Lawrence A. Wilson and Rev. J. O. Atkinson as counselors. Miss Mabel Emerson, Rev. Lawrence Wilson, Rev. Robert Inglis, Rev. P. S. Sailer, and Rev. Theodore A. Green, my colleagues on the findings committee, gave splendid service.

Five articles as follows are contemplated:

1. The Preamble. 2. The Peace Pact, Military Training and the War Department. 3. League of Nations, World Court and Disarmament. 4. The Tariff and Recognition of Soviet Russia. 5. The American Board. (Findings, as they came from the various seminars, were accepted and ordered printed by the Council. Resolutions were either adopted, amended and adopted, or rejected. I shall give the findings as they came from the seminar and also as adopted by the Council.)

THE PREAMBLE

"World civilization is at the door, and incalculable changes impend. God is no respecter of nations. His will is set on universal ends. The kingdom of God is the will of God in all human relations. To help bring the kingdom, we must think—in so far as possible—as God thinks, and we must make national life a channel through which His thought may control international relations.

"The Golden Rule must apply among nations. Efforts to secure privileges which are not for all mankind, black, brown, yellow, red or white, whether through isolation, immigrant exclusion, tariff legislation, or other plans or programs, are pagan and utterly unChristian. (As adopted by the Council, this reads, 'Efforts to secure privileges at the expense of other peoples, black, brown, yellow, red or white, whether through isolation, discriminatory and unwarranted immigrant exclusion or other plans or programs, are unChristian.' We have no Christian right to more room than we need, while others are overcrowded, or to luxuries while others are denied the bare necessities.

"Christianity places men above money, service above profit. Unless capitalism can do likewise, it must give way to another order. (As amended, 'Any economic order must do likewise or give way to another.') Christians must be ready to do the will of God at whatever cost and however widely they must depart from the status quo."

This preamble was an effort to state some present-day implications of our Christianity. The extended debate and the amendments suggest the decided differences of opinion.

What is Christian in international relations? Must nations, to be Christian, do the will of God, be unselfish and live by the Golden Rule, just as individuals must? Can difficulty or cost excuse us from doing what is right and helpful to others and warrant our doing what is wrong and injurious? Are we to accommodate and adjust our Christianity to the status quo, however unjust, wrong or unbrotherly, or are we to attempt to change what is wrong at any cost?

World civilization, in the sense that we are, for weal or woe, now interdependent and bound together as a world of nations, if not wholly true, is surely increasingly true. Fletcher Brockman tells us that greater changes impend than any since the ice age. The international mind, thinking in inclusive world terms, now seems imperative for the solution of our problems.

Is God a respecter of nations? The Jews thought so, do we? Are other peoples sons of God, brothers, members of one family with us? If so, what about effort to secure privileges for our selves at the expense of other peoples by action of any kind, whether immigrant exclusion, tariff legislation, or anything else? Can we be Christian in attitude and action unless we have in mind the welfare of other peoples equally with our own? Must we love our neighbor AS ourselves? Who is our neighbor?

A kingdom is where a king rules. God's kingdom is where His will is done in men, among men. Can we do His will except as we think about life, our own and that of others, as God thinks, and make our lives channels for God's thought to control in the affairs of men? Can the kingdom come in international relations in any other way?

What about immigrant exclusion? How did we get this country and does it belong to us or to God? All of us are immigrants if we go back a few years. We had the fortune to get over earlier than some others. If we now have the right to shut out others, no matter how much room we have and how little they have, how great our opportunity and how little theirs, then the people who were here seventy-five years ago had the same right. What about the Christian principle, the Golden Rule, when we shut people out from opportunities we would want and seek if in their places?

What about our Christian right to luxuries while others are denied the bare necessities? (Not technical, legal right, but Christian right.) Socialism! No. An amazingly larger, voluntary, brotherly, Christlike sharing, which may finally be the only thing that can prevent socialism. What can prevent socialism or communism from coming, unless our brains and our idealism find other ways of sharing more largely the goods of life? In a machine age, when control of the machine may largely control wealth and human life; with over 500 people in the United States having net incomes of from one to eighty million dollars a year, while five million people are without work and hungry, must not greater idealism and voluntary profit-sharing remedy these evils if the people are not to find some other way?

What about our Christianity, which uses more than is needed, wastes materials, or indulges in luxuries, while others in the United States and in China starve? "He that seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Does our Christianity mean anything or is it just a sentiment?

Are there any who do not know that our Christianity places men and the service of men above money and profit? Are we here to make men or to make profit? Shall we do business to make men or do men to make business? But, in the main, isn't our business so organized—or unorganized—that when profit and human well-being clash, the human gets least consideration? Possibly it is the profit motive, in a machine age, which has brought us where we are and so paralyzes us that we seem unable to find a way out. Maybe there is profound wisdom in what Jesus emphasized: "Seek ye FIRST His Kingdom and His righteousness, and all these THINGS shall be added unto you."

But all this is so costly, impractical, impossible, even foolish! Costly? "If any man would come after me, let him deny himself, and take up his cross daily, and follow me." Did Jesus ever say, Thou shalt love God and fellowman until it begins to cost, then you may cease and live selfishly? Jesus was impractical, foolish, and attempted the impossible. Our question is not, Is it difficult or costly? But, Is it right and Christian? All who know the real nature of love, know that in such a world as ours, the cost is likely to be in proportion to the love.

Shall we do the will of God at whatever cost and however widely we must depart from the status quo? Jesus did. Did He give the faintest suggestion that we might do otherwise? Possibly our major trouble and the reason our Christianity is so impotent, is because we have been trying to be Christians at too little cost. If we are really looking for adventure, let us dare to go with Jesus in being Christian. How much of His unselfishness and courage have we?

A HUNDREDTH ANNIVERSARY

By MARY BROOKS

HARRISON ALLEN of Industry, Maine, was one of four men ordained at Park Street Church, Boston, September 24, 1829, "as missionary to the heathen" under the direction of the A.B.C.F.M. Twelve others were to enter Home Missionary or institutional work, but the Choctaw Mission in the state of Mississippi, where Mr. Allen was to serve, was then classed as a foreign field.

Long and toilsome had been his preparation for his life work. Axe and hoe had borne their part with book and pen. He was reared in a log cabin in the Maine woods, far from school, which was kept only a few chilly winter weeks—sometimes in a barn—and he was accustomed to the hardships of pioneer life in an age when a child of seven was considered able to earn his own living. But the staunch Puritan blood of his father, Captain William Allen of Chilmark, Massachusetts, impelled to effort, while his mother, the charming Love Coffin of Edgartown, gave constant aid and encouragement. All the ten Allen children became successful teachers in public schools and one, "Camp Meeting John" Allen, was famous for half a century as a Methodist preacher.

Harrison eventually worked his way through Bowdoin College, where tuition was $24.00 a year, room rent $10.00 a year, and board usually $1.75 a week. At the age of thirty-two he graduated in the class of 1824, with Franklin Pierce and Calvin Ellis Stowe. Longfellow and Hawthorne were in the junior class.

At Andover Theological Seminary his carefully kept journals breathed a deep love for the "delightful, consecrated hill" and an ardent desire to begin labor in the Master's vineyard. "May I never cease," he wrote, "to regard it as a high privilege to toil and suffer, and if need be, to die among the heathen of the wilderness—if I may but be employed in preparing souls, so lost and ruined, for the kingdom of heaven." He graduated in 1828, again a classmate of C. E. Stowe. Professor Stowe eight years later wedded Harriet Beecher who was destined to rouse the world to the evils of slavery by her great book, "Uncle Tom's Cabin."

That Mr. Allen might find a wife whose zeal and consecration matched his own, another seminary classmate, Mr. H. G. O. Dwight, gave him a letter of introduction to Miss Nancy Eames, then a student at Bradford Academy—where Benjamin Greenleaf, A.M., was preceptor. Mr. Dwight thus summarized his friend's excellencies: "They consist first in his piety, which will impel him to constant effort for the good of souls; secondly his stability, which will help him to bear up under the unremitting toils of a missionary life; and thirdly his evenness and pleasantness of temper, which will endear him to all with whom he associates."

Soon after ordination came his marriage to Miss Eames, followed by a round of farewell visits to family and friends. Then began the voyage to Mobile in the brig *Chariot,* which occupied over three weeks; the passage up the Tombigbee River on the steamboat *Herald* took five days, with stops along the way which Mr. Allen utilized by distributing tracts while the boat was taking in fuel. It was fully eight weeks after sailing from Boston when the missionary pair reached their destination, Elliot on the Yalo Busha creek in the north-central part of Mississippi.

Elliot, named for the Apostle to the Indians, had been established eleven years and was the oldest mission of the Board in the Choctaw Nation. Mr. Allen had charge of the little church there, with a parish seventy miles long and twenty broad. Patiently and lovingly he preached the Gospel to red

and black, for all of the half-breed Indians who were well to do owned slaves. He traveled far and wide, sleeping in Indian homes or Negro cabins or on the ground. His wife taught the mission school much of the time.

Fever and ague attacked them frequently, but he rejoiced that he and Nancy were never both ill at once. He suffered almost constant anxiety over the future of the Choctaws.

The Nation comprised 21,000 Indians, living on their broad ancestral lands in Northern Mississippi, land which white men coveted and were determined to obtain. The tide of emigration had almost surrounded the Choctaws and the United States Government was already conferring with their chiefs concerning removal to the West. Sadly the missionaries realized that the work of evangelization must be interrupted and very likely defeated by such an uprooting. So great was the unrest among the Indians that children ran away from the mission school. "It is truly winter with us here, as it appears to be generally in the Nation as to spiritual vegetation," he wrote at the end of the first year.

One morning in August of the second year he and his wife returned from holding a service with a family of Christian slaves and found a letter from another part of the field. Comments upon this letter, recorded in his journal, were his last written words: "This is not our rest; we are but pilgrims and sojourners here. That we who are still on Mission ground may have grace to be faithful and to set our house in order may the Lord grant."

A violent fever set in the next day and on August 19 he died. During his brief illness he spoke of his gratitude in being permitted to labor even so long in the Lord's vineyard, while others had died before leaving the seminary.

"Thus a missionary of Christ is taken from his labors in the midst of life and usefulness," said the preacher who delivered the memorial sermon at Industry, "called off from a service in which he had long panted to be employed and for which he had long struggled to become prepared. He in whose sight the death of His saints is precious and the cause of Missions is precious has ordered this event. He is the God of Missions. He can and will overrule it for the furtherance of the cause of Missions."

That winter Mrs. Allen, widowed and childless, for both of her babes perished on the sickly southern soil, traveled to Ohio where she taught for several years in Granville Academy. Later, in Rockport, Massachusetts, as the wife of Reuben Brooks, another home was hers. In course of time grandchildren heard at her knee the thrilling tales of those early mission days: of small Indian boys and girls learning their lessons; of howling prairie wolves that kept grandma awake when she camped out on the ground; of old Lester, the pious slave who refused to stop praying, even when his wicked master threatened him with a gun. Missions were real and vital, for had not grandma been a missionary herself? A carefully treasured silhouette, the only likeness of Mr. Allen, still is to them the picture of a beloved and revered hero, a saint who has been a hundred years in heaven.

OUR STAMP CORNER

Along the Syrian coast from Tripoli to Sidon extends the Lebanon range. Before the war the dwellers in these mountains had special privileges under the Turks, with a certain amount of French protection. Since the French have taken the mandate of Syria, they have divided the country into various states—Lebanon, Aleouites, Syria, and Jebel Druze. The State of Lebanon is now the Lebanon Republic, with Damascus as its capital, and includes the cities of Beirut, Tyre, Sidon and Tripoli. Here Mohammedan, Jew, and Christian rub elbows.

The Lebanon 7½ piaster stamp, shown in our cut, bears a picture of the six remaining columns in the ruins of the great Temple of Jupiter at Ba'albek. The ruins at Ba'albek are among the most magnificent in the world, and thousands of tourists visit them every year. Most of the ruins are from the Greco-Roman times, but every age is represented, back to early Phenician days. Almost under those columns three huge stones in the wall measure over sixty feet long each, and thirteen or fourteen feet square. Can any of you who read this guess or figure out how those ancient Phenicians picked up those blocks, weighing, say, two million pounds each, and set them down on top of a twenty-foot wall, so exactly end to end that you could not get a knife-blade between?

We are indebted to Rev. Henry H. Riggs of Beirut, Syria, for the information furnished in this current Stamp Corner.

"I HAVE A QUARREL WITH MISSIONARIES"

By LEONARD MALLORY OUTERBRIDGE*

FOR fifteen months there has been ringing in my ears the challenge in a statement made to me by Mr. Chow Kwo Hsien, who for eight years was the Envoy of the Chinese Government at Ottawa. In February, 1930, I met him on a train between Peiping and Tientsin while I was traveling in connection with famine prevention work in which our American Board was coöperating with the China International Famine Relief Commission.

He was in conversation with a Cantonese companion and invited me to share his seat. He was explaining to his companion what he considered to be the fundamental difference between the West and China. During his eight years on this continent he had been particularly concerned in discovering wherein lay the secret of the dynamic forces underlying American and Canadian society. He had sought the reason which prompted the people of America to share liberally of their men and money with the need of China in education, hospitals, social service, and famine relief. He cited many cases of American philanthropy in China and contrasted these with the impossibility, save in rare cases, of getting his fellow-countrymen to share with those in need outside of their immediate family groups—sending gifts to a country never seen is a thing unknown in Chinese history.

He made it very clear that he was satisfied that the secret underlying this aspect of American life was to be found in the fact that there were in America a sufficiently large number of people motivated by the spirit of Christ to have created a public mind which was ready and willing to share with others in need. Then he turned to me:

"I am a Christian but I have a quarrel with missionaries!

"Men like you have come to China impelled by the most wonderful thing in the world. You find here a country of stupendous needs which all make their dramatic appeal. As Christians, you have stepped forward and have accomplished wonders in helping China find a solution for her problems. For this we are grateful, but you have failed to give China the dynamic power that enables your country to rise to our need. We do not need your money as much as we need this same spirit of Jesus which has made your country great.

"There is no hope of China emerging from her chaos and tragedy until there shall be sufficiently large numbers of men and women who have been brought into the experience of the life that is in Jesus Christ to change the whole substance of our national life. **This is the priceless message you have for China; without it we are lost.**

"But you missionaries lean over backward in being willing to hide your Christian Gospel if it is not welcomed, in being content to share in social reforms and economic uplift at every point. This you have done and done well. But it is not enough. **Until through your efforts the thought of China shall be permeated by the personality of Jesus, China will not be able to accomplish social reforms for herself.** In terms of the centuries to come *that* is your greatest task."

In July, 1930, I visited, in connection with our famine prevention work, the Belgian Catholic missionaries at Tatungfu, North Shansi. There the Bishop and Father Superior said to me quietly: "We Catholics have a greater responsibility in China today than ever before, because you Protestants have neglected your emphasis upon the saving power of Jesus Christ, and you are so busily engaged in good works of education, social service, medical relief and other activities, that too few of you give full time to the preaching of the Gospel of Jesus."

We have endeavored to meet the challenge of the past decade to the Christian Church to walk among men, even as her Lord and Master of old, in the social problems which threaten the very foundations of rural society. Today throughout China the word *American* is synonymous with good will, benevolence, and a readiness to share in the hour of crucial need. The American Board in China is noted for its front rank in leadership in rural reconstruction.

But the real job is to win men to Jesus Christ. And when we set our faces toward that unfinished task we are appalled. In one field of Tehchow, one of our oldest stations, there are 3,000,000 people. Of this number some 2,997,000 are outside of the Christian fellowship, and in those eight counties there is **only our Congregational church** to serve the spiritual needs of this group of people.

We, your missionaries, are colleagues of a struggling, earnest church in China, conscious of its enormous responsibility in this its day of opportunity. We need the driving force of spiritual power, and unless Christians in America can seek out the source of power and put this dynamic into every activity of our mission work, it will not be able to stand the acid test of time. **You are the powerhouse—you, our home churches.** Keep us charged, keep us charged with the dynamic of Jesus.

"I, if I be lifted up, will draw all men unto me."

*From his address at Seattle.

THE UNIVERSITY BESIDE THE MIN AT FOOCHOW

Fukien students are in touch with beauty as well as with goodness and truth.

THE STRATEGIC POSITION OF THE CHRISTIAN COLLEGE IN CHINA

BY RODERICK SCOTT*

I HAVE chosen to speak of Fukien Christian University specially, not merely for the obvious reason that I have been dean there for ten years, but because from it have started the most significant things that I have discovered and wish to report about the missionary enterprise. I wish to make three points:

My first point is that in the field of higher education—in what the Christian colleges have done, are doing, can do, and will do—Protestant missions have an influence and an opportunity, a strategy and a significance, all out of proportion to their investment in men and money.

The argument in support of this assertion—it is more than an argument; it is a test of fitness and a program of advance—proceeds as follows:—

1. The conditions in China call for leadership.
2. This must be a trained leadership. It must embrace
   a. trained intelligence
   b. trained resourcefulness
   c. trained character—courage, persistence, resistance, self-control, self-possession, co-operation (China's particular needs).
   d. specific training for a vocation.
3. But only colleges can supply this leadership.
4. And these colleges must be Christian colleges. This should need no argument—what other type of education will produce *first-rate* men and women?

The idealistic task calls for patience, wisdom, energy; and religion is the great energy maker. Character rests on morality; but moral insight and conscience—the ethical drives—these do not hang in the air or come from nothing; they derive from God, be they as "scientific" as you will. We can do nothing without character. We can make no character that isn't religious. We can have no religion but one.

In short, China's leadership problem is not going to be solved apart from Christian higher education. I said this was an opportunity all out of proportion to the investment. I am thinking of the comparatively small numbers of Christian graduates on the one side and the very active public opposition to Christianity (the anti-Christian movement) on the other.

5. These Christian colleges must be of the highest grade.

*An address before the Prudential Committee.

6. They will serve the Church as well as the nation. The Church has not had the best men—for fairly obvious reasons; the patriotic call sounds the louder—but she must get them: In order to establish the Christian way of life in Chinese society; in order to lead the Church herself as the missionaries retire from administrative positions.

7. Finally, it is well that these colleges are international, combining the genius of two nations in their structure.

I may state confidently that Fukien Christian University is developing with full consciousness of the opportunities and obligations I have enumerated. Says President Lin: **"In our insistence on trained character we and the other Christian colleges hold the secret of China's future."**

My second point is Fukien Christian University's peculiar contribution to religious education: its remarkable development of a Christian atmosphere. Four incidents will bring this out.

Chen Chuan, now a serving graduate of great promise, entered the university some years ago under an assumed name, having been forbidden entrance under his own. At the end of six weeks he came to me and said: "I am not the man you think I am, but I could not remain silent any longer; the place is too honest for me; now punish me any way you want to."

Lai Ju Chi, an entering freshman, said that while he had no interest in religion at all, he had come to our college because he was sure he would like the Christian spirit here.

L. I. Ying, now on the faculty as instructor in chemistry, said that after several months of reflection he was ready to be known as a Christian; and he had been converted because of the Christian atmosphere of the school.

Professor Kuo of the faculty, an old Confucianist, "too old to change," reported to the student body that he had never supposed any such contacts were possible as he had found here in this atmosphere of mutual helpfulness and respect.

What is unusual about this Fukien Christian University spirit may be indicated by referring to three aspects of it:

The very close coöperation between students and faculty.

The frank, free, friendly, trustful relationship between East and West within the faculty. This is a wonderful thing: no lost motion, no pro-foreign or pro-Chinese formulas here, no false sensitiveness. Dr. I. C. Chao of Yenching refers in a recent report to the young liberal missionaries, so many of whom have quit in recent years, and says they should listen a little less to the Chinese and a little more to God, while the Fundamentalists, who haven't quit, should listen a little less to God and a little more to the Chinese. But this is not one of our troubles.

The third aspect of our university spirit is its origin and support in the personality of the young president, C. J. Lin.

No colleague of President Lin's could refrain from seeking at least one opportunity to **bear public witness to the splendor and balance of this young man's character.** He is: an example at once of our product; of our confidence in the odds that face us; of our hope of future success.

This is to be no biography, however, not even an appreciation of his character. Just let me quote a few of his remarks. The spirit of the man will shine through his words. He was speaking:

Of the unknown incendiary who set fire to our dormitory in 1928. "I hope we do not catch him; what is the Christian treatment of such a person?"

Of the Government's requirement that the word "Christian" be omitted from the stated aim of the college. "That's easy! Let us say education in a spirit of 'love, service, and sacrifice.' No one could mistake that for any other religion than Christianity."

Of his statement in a political meeting in the college that Dr. Sun Yat Sen had drawn his inspiration for the Three Principles from Christ's Teaching—a statement which had been criticized as unnecessary. "If I do not have freedom of speech on my own campus, I shall resign."

Of his attitude about having more missionaries. "I could not do without my missionaries—listen: they keep no office hours, ask for no rights, and are always there when you want them."

Of his philosophy of life. **"Sacrifice is my principle. Sacrifice leaves a man free of entanglements, free of fear."**

Of his faith. "I believe human nature will submit to goodness; if we don't win in this generation, we will in the next."

My third point is a special aspect of educational missions in China that seems to me of the utmost importance: the inseparability of religion and education—something that, strangely, we never thought of till the Government told us we couldn't have them both at the same time. Of the utmost importance both for us and for you.

We in the Christian colleges of China are insisting that education—higher education—is inseparable from religion, religion inseparable from education. There can be no scientific education that isn't religious. Yet our work, our advance, is hindered, "our style cramped," because you in U.S.A., you the American Church, you the church leaders, you the educators that call yourselves Christian, do not so insist. I'm not sure whether you *believe* it or not.

In China the issue is sharply drawn. The Government is not anti-religious or anti-Christian. It maintains that there *is* religious liberty, but it is of the Church where religion belongs; the school should confine itself to education!

This is at the bottom of all the worry you and other mission boards are having about the lower schools, where there *is* real religious restriction. The colleges, however, are free to fight, but we cannot fight alone. The trouble is due originally to our confusion in America over the relations between religion and education; is due to our allowing our whole American theory of education to be based on the philosophy of a man who does not believe in religion. Yet John Dewey personally has not done so much harm to us in China as has the inference that he represents our best, our Christian best, in education.

We can't fight alone—if we do, we're left in a vacuum, as we are now. Besides, the fact that there *is* a fight should appeal to you. Missions are under fire. Let's turn the enemy's flank and do some attacking ourselves. This is what I mean:—

Picture a graduate of Fukien Christian University coming to America to study. Into how many colleges, ostensibly supported by the American Church, can he go and find religion taken as seriously as in his home college, given the same emphasis throughout all departments of the college life, given the same emphasis in the life of the president and all the members of the faculty, in the spirit of formal and informal religious services, in the teaching of the classroom or the conversation of the campus, in the administrative budget, in the philosophy of education?

If we would now command for foreign missions the dignity it should have as a world-factor in the advancement of civilization, we must redirect our attack. We must direct it at college presidents, faculties, and especially at our philosophy of education. We must remarry religion and intellect. And it seems to me the challenge and this plea could be laid before no better body than the Prudential Committee of the American Board. For is any church better equipped to undertake that than the Congregational? The Episcopal Church is intellectual, but entangled in ecclesiasticism; the Presbyterian and Baptist Churches are intellectual also, but are hobbled by their fundamentalists. The Congregational Church is free.

So I say, look to your higher education at home if you want your higher education abroad to thrive.

NED SMITH AND HIS BOYS

By GEORGE WILLIAM SHEPHERD

"WHAT about it? Do you want me or not?"

A boy's voice roused Ned Smith—Rev. Edward H. Smith of Ingtai—who, tired after his long tramp, had fallen asleep on a few straw-covered boards.

THE MOUNTAIN SPRITE

The white bald head and expectant eyes of a strange lad of twelve appeared around the corner. Homeless, sleeping on the hillside in his bed of sacking, with his white head gleaming in the moonlight, the lad had lived unmolested—the bandits called him "the mountain sprite." As he begged from door to door someone told him of Ned Smith, lover of boys, the man who for thirty years has been helping the under-privileged to a decent and reasonable state of life. Hearing that this man was in the village the boy had come to seek him out.

"Want me, not want me?" brought a quick response from the missionary.

PASTOR CHIANG LI FANG
OF YINGTAI
One of Ned Smith's boys.

Note. Sometimes it is very hard to learn much about the many ways in which a worker is investing his life, but this information is just what the "folks at home" want. When, therefore, a colleague contributes a story about the work of another—well, it is just too good not to use. Ned Smith, by the way, has just arrived in America on furlough.

"Of course I want you. Come here and tell me about yourself."

Only a few days later Ned Smith climbed the rocky path to the mission bungalow, and a little bald head flashed by his side.

"Tired?" inquired the cook as he placed a bowl of savory food before the boy.

"Not since the spicy odor of this food has reached my nostrils," replied the road-weary lad.

THE SECOND GENERATION AT YINGTAI

HOW DOES HE DO IT?

"How does Ned Smith stand the strain of fathering anywhere from 40 to 400 boys?" is a question you often hear. His study is always full of boys. One wants a shoe string, another a sweater, someone else an umbrella. And the boy who comes for a shoe string finds himself in deep conversation about his own life—he departs with a great deal more than something wherewith to tie his shoes. The little fellow who marches off singing in his new sweater thinks about how lucky he is after minding ducks in the rice fields for ten years to find such a friendly missionary uncle; and the bright green umbrella tucked under the other boy's arm is a vivid reminder of an interview which will mean much to him and his future, for this last-named boy had seen the brigands enter his village, bind his father and mother, set fire to the house, and then march their victims off to be held for ransom in the mountain stronghold. Now he could feel that at least he had one friend who would care for him and give him sympathetic understanding until his father and mother returned.

NEVER TOO EARLY OR TOO LATE

No hour is too early, none too late, nor are meal times too sacred to hinder a personal interview with any boy who comes seeking it. Some of these boys have gone through the University and are out in the world making a place for themselves. Some have gone back to their farms, while others are teachers or preachers. From minding buffaloes to being a high official in the Fukien navy is a long jump for one generation in China, but a few of Ned Smith's boys have jumped that far. Indeed, youngsters who were little more than street Arabs are now in the professions, in industry, and in commerce.

JUST ONE MORE EXAMPLE

Blind, thrown out to beg at the city gate, discovered by Ned Smith, sent to the Christian Blind School in Foochow, thence through the Theological Seminary, and now a preacher and teacher in a Yingtai farming community, is the history in brief of one piece of human wreckage that was salvaged in youth. There are boys in America who are helping in this work of sending money to Ned Smith and his boys. It is said that certain sons of wealthy parents have polished their fathers' shoes in order to themselves earn money to send across the seas.

Like boys everywhere, some of Ned Smith's boys go wrong; not all of them are successes. But the crowning tribute to him and his work is that, until seventy times seven and even to the exasperation of his friends, Ned Smith frankly and freely forgives them and offers them another chance.

The situation in Shaowu has slightly improved. The report is that National troops have won many victories over the communist disturbers of the peace. Some Taining families who fled to Foochow for safety have returned up river. Pastor Liao insisted on returning to Yangkow and Kienning to call on all the Christians in the district, first begging at Provincial Headquarters for relief for the distressed populace. Dr. Judd, the last to leave the Shaowu Mission, is on furlough.

MR. FREDERICK A. GASKINS

A sincere appreciation

By CHARLES S. OLCOTT

ON the 15th of October, 1931, Mr. Frederick A. Gaskins will retire from the office of treasurer of the American Board and will become the attorney of the Board with the official position of assistant treasurer.

Mr. Gaskins retires from the treasurership at his own request, to devote his time to the growing requirements of his law practice and other private business. His valuable legal services will still be retained by the Board and we shall also have the benefit of his experience in securing and handling conditional gifts, legacies and the like, as well as his knowledge of investments.

Mr. Gaskins came to the American Board in 1920 and since then has devoted himself untiringly to his official duties. His legal ability, his judgment in financial matters, and his skill as an executive officer have been invaluable. Not less worthy of notice have been his unfailing courtesy, his genial nature, and the spirit of comradeship which have characterized his relations with the Cabinet and the Prudential Committee. It is pleasant to record that in his private as well as his official life Mr. Gaskins has held the highest esteem of those who have known him.

As Mr. Gaskins will continue to serve the Board, although in a different official capacity, it is not necessary to say farewell. Yet it is fitting, at the termination of his tenure of the office of treasurer, to make this expression of our sincere appreciation of his conscientious and able service, in which, I feel sure, I am only voicing the sentiment of the Prudential Committee, and more particularly of the Committee on Finance.

THE BOARD'S NEW TREASURER

AS reported in our August number, Mr. Gaskins, finding his personal business too large to allow for full-time work as treasurer of the Board, relinquishes that office on October 15, confining his official service to the Board's legal and kindred matters. We print above an appreciation of the man and his work by the chairman of the Sub-Committee on Finance.

The treasurer-elect is Harold Blanchard Belcher of Malden, Massachusetts, Mr. Gaskins' lieutenant in office since the latter became treasurer eleven years ago.

Mr. Belcher comes by it naturally. For one thing, he was born and bred in a business man's home. He learned to figure, we fancy, before he learned to read. In fact, tradition has it that though he had teaching in mind both at Dartmouth and Harvard, and qualified for the same with a Phi Beta Kappa standing he could not let figures alone; that, in fact, he could not rest until he got closer to living accounts and funds than was possible even in the Department of Economics at Dartmouth where he taught for a while. We who know him can easily believe the tradition. Real life for Harold Belcher hath ever consisted in abundance of figuring and financing.

But we also know that as in the case of our colleague's distinguished predecessors, it had to be in the realm of *Christian* service. From the very beginning our treasurer-elect's home environment and training were *Christian*. Bible truth and the practical application of Christian principles were a steady diet in his formative years. He joined the church at twelve. The Christian Endeavor Society and the Sunday school, to which so many of us are indebted, were his field of religious development, as was his college Y.M.C.A. As a business man he naturally must be a Christian worker.

The most distinctive preparation for the treasurership of the American Board has been actual

missionary service on the field. For his missionary vision and purpose Mr. Belcher is especially indebted to his mother and to that great exposition of 1911, "The World in Boston," where he served as steward, while a Dartmouth student, in the Turkey section. He became a student volunteer for Foreign Missions, was appointed missionary of the Board and designated to the Foochow Mission in 1914, and was made treasurer of that mission in March, 1915.

Mr. Belcher has had eleven years of service in the Board's treasury in Boston—having been obliged for health reasons to return from China. He was elected assistant treasurer at the Annual Meeting, October, 1920. Since then he has had a rare opportunity for observation and administrative experience at the home base. He has advanced in knowledge of treasury technique, mission policy and personnel, and in the confidence of his associates, to a degree rarely attained in mission circles.

Mr. Belcher

The friends of the Board throughout the world can therefore feel assured that the work of the Treasury Department will continue to be conducted with the wisdom, devotion, and skill that have ever been the basis of confidence and benevolence.

FOURTEEN TRENDS IN MODERN MISSIONS

By CORNELIUS H. PATTON

These are the endeavors:—

1. To transfer leadership and ownership to the national Christians of each land at the earliest possible moment.

2. To recognize more fully the responsibility of Governments and to coöperate with them in so far as fundamental Christian principles allow.

3. To encourage and conserve the values of indigenous religion and culture wherever found, seeking always to domesticate Christian ideals and institutions in the environment and tradition of each land.

4. To maintain, as may be necessary, the distinction between Christianity and so-called Christian civilization.

5. To interpret the Christian message in such a way as to make it applicable to the total life of a people.

6. To make evangelism complete by emphasizing the Christ-spirit as the saving element in all processes of social improvement.

7. To stress the improvement of rural communities as the special need of the hour.

8. To adapt education to the circumstances of a given people and as furnishing the background for national strength as well as for the development of the religious life.

9. To offer motive and guidance in the effort to save the people of the East from the mistakes of the industrial order of the West.

10. To work for the consolidation of the Christian forces throughout the world.

11. In the selection and training of missionary personnel to insist upon the highest degree of efficiency attainable.

12. To help people at home and abroad to realize and appreciate the world of our day as a unity of interests and aspirations.

13. To attempt to preach the eternal Gospel by word and in terms that men and women of this age will understand.

14. To find in the leadership and saving power of Christ the only hope of a distressed and bewildered yet spiritually hungry world.

A THANKOFFERING LETTER

The Value of Giving Thanks. In the first place, it is only courteous to give thanks to one who bestows upon us measureless gifts. In the second place, it generates a spirit which can transform us into the new, vivid, radiant personalities we all wish to be.

Again, there is great value in *Coördinated Effort* for a common interest of real significance.

Therefore, we recommend a Thankoffering Sunday just before Thanksgiving when, with our gifts lifted high to Him for others, we ourselves all together shall be lifted.

Objects. If your church has pledged its entire apportionment, let there be an extra gift of gratitude, to be sent to our social welfare center for toiling women and little children in Bombay, and to the hospital for suffering men in Madura.

If your church is behind in its apportionment, but filled with the spirit of loyalty to those who are doing our work abroad, then your gifts, made joyously, lovingly, sacrificially, will enable your representatives on the other side of the world to give Christ to others as you yourselves know Him —a healing, teaching, loving Christ.

Method. Prepare for your Thankoffering Sunday in advance. Send to each member of the church a letter or bulletin announcing the service and enclosing an envelope for his gift, together with any informative material you wish. Have the pastor from the pulpit or on the church bulletin for two or three Sundays in advance announce the coming day. If your thankoffering is to be extra-apportionment, get from the American Board all possible information about Bowker Hall and Albert Victor Hospital. If your thankoffering is to apply on apportionment, get from the American Board the latest news about your own church projects. Pray earnestly for a spirit of gratitude.

The Thankoffering Day. By your program at the church service make the occasion one of the strongest during the church year, spiritually, educationally and financially.

Ideal Results.

1. It could mean a gift from every man, woman and child in the church, binding them to one another, to Christ, and to those to whom the gifts go.
2. It could provide buildings and equipment—sorely needed in many lands—beyond the limitations of the apportionment.
3. It could unify the giving of the whole Church in one great sacrifice on a special Sabbath with high spiritual intent.

WHAT WILL YOUR CHURCH DO?

LYDIA LORD DAVIS,
Chairman Thankoffering Committee.

NOTE. *Helps*—For Extra-apportionment Thankoffering:

1. A printed service by Dr. Ernest Bourner Allen.
2. Folder, "Our Thankoffering for 1931 and 1932." (Free).

For Thankoffering on Apportionment (Church Projects):

1. A printed service by Dr. Ralph B. Larkin.
2. Leaflet by Dr. Eddy, "A Thankoffering for Apportionment Projects." (Free).

For Everybody:

1. Leaflet by Dr. Albert W. Palmer, "A Psychological Approach to the Thankoffering Idea." (Free).
2. Leaflet: "Thankoffering Experiences and Methods." (Free).
3. Envelopes and invitations.

These may all be obtained from the American Board or from regional headquarters.

"Personally, I think one of the big effects of the cuts in appropriations is the feeling of a loss in support on the part of the church at home, by which I am not meaning dollars and cents. It is difficult to make the situation clear to our Chinese. 'The churches in America are sending a tenth less—this year they are cutting their gifts another 4 per cent—the appropriations this fall are likely to show another cut—!' It is much easier to feel that they don't *care* so much about the work of the church in China, or that perhaps they do not trust our use of their gifts than to believe that they can't give as they have. I have felt some doubt, even, when I have tried to assure people that it was not the intention of the churches at home to withdraw their support entirely within the next few years. I don't know just how to express it, but I feel a spiritual loss. Of confidence, is it? Of fellowship? Or what?"

CAROLYN T. SEWALL, Tientsin.

THE OUTCOME OF THE FISCAL YEAR

FOR the year ending August 31, 1931, we are obliged to report a deficit of $74,125.84. This, added to the accumulated deficit of previous years, makes a total debt of $163,733.02.

Though there was a substantial saving in the budgeted expense account, the expenditures for the fiscal year just closed amounted to $2,204,965.10. The receipts totaled $2,130,839.26—as compared with $2,151,766.08 a year ago.

The gifts from churches totaled $902,172.61. They were $934,489.38 the preceding year. Matured conditional gifts and legacies failed by $27,118.54 to meet the estimated item in the budget.

The receipts for "special objects," which amounted to $342,350.17 for the year closing August 31, 1930, rose to the figure of $407,896.45 in the fiscal year just closed.

On the good side of the ledger there is much to be grateful for. For example, the response to Dr. Eddy's "Summer Appeal" was 2,521 gifts amounting to approximately $118,000—which, excluding a special item in last year's income ($12,722.94) was about $1,000 better than last year. Thirty-five per cent of these gfts from individuals showed an increase, and only 12½ per cent a decrease.

The deep personal interest and anxiety expressed in the letters that have poured into the office during the past two months are helpful beyond words. Gifts large and small have represented a rare sense of responsibility and a joy in sharing the task with the missionaries.

Apportionment Receipts for January–August, Inclusive, 1931

	1931		*1930*		*Gain*	*Loss*
American Board		$529,937		$571,264		$41,327
Home Boards						
A. M. A.	$72,187		$84,297			$12,110
Ext. Bds.	136,130		157,551			21,421
Min. Bds.	57,073*		62,095**			5,022
Ed. & Found.	53,305		61,793			8,488
Fed. Council	2,090		2,182			92
		$320,785		$367,918		$47,133
State Conf. and Home Missionary Societies		$262,892		$290,889		$27,997
Totals		$1,113,614		$1,230,071		$116,457
Loss						$116,457

*Includes $5,245 reported by three states for 1931, used by their own Boards for Ministerial Relief.
**Includes $8,383 reported by four states for 1930, used by their own Boards for Ministerial Relief.

APPORTIONMENT RECEIPTS FOR MAY, JUNE, JULY, AUGUST, 1931

American Board, $391,100, loss, $25,452; Home Boards, $209,481, loss, $22,120; (A. M. A., loss, $6,103; Ext. Eds., loss, $11,339; Min. Bds., loss, $1,537; Ed. and Found., loss, $3,218; Federal Council, gain, $77); State Conferences, $146,878, loss, $10,667. Total, $747,459, loss, $58,239.

1. At this period last year the loss was $20,088; in 1929 a loss of $49,017; in 1928 a gain of $13,823; in 1927 a loss of $5,773.

2. If the statement made May 1 be looked at, it will be found that the loss then was $56,875. It will thus be seen that the losses for these two four-month periods of the year have been very nearly the same. The percentage of loss for the eight months is 9.4 per cent; for the first four months it was 11.2 per cent.

3. I cannot think of any time when the words of Jesus were more appropriate to keep in mind:

> "For I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me."

If we are Christians during these days, we are intensely interested in doing just these things. We are doing them personally and through local agencies and through state and national agencies. We are doing them through our local church. We must also do these things through our state and national missionary agencies, which the world over are engaged in just these various forms of service, but which even more are developing the spirit which leads to the doing of them in increasing measure until we shall have a world where the love of Christ for men is supreme.

CHARLES C. MERRILL.

HOME BASE

CAROLYN D. SMILEY, Editor

MID-WEST REGIONAL MEETING AT TOPEKA, KANSAS OCTOBER 20–22

The Mid-West has planned a splendid program for its delegates, many of whom will come from great distances. Some of the addresses are as follows:

Tuesday afternoon, October 20: "Personal Christian Living as the Basis for World Christian Expansion," by Rev. Albert Buckner Coe, Oak Park; "Spiritual Foundations for a New World," by Dr. Fred B. Smith, New York.

Tuesday evening: "Making America Christian," by Dr. Edward A. Steiner, Grinnell.

Wednesday morning, addresses on educational missions: "Our Christian Colleges in America," by Dr. W. R. Kedzie, Chicago; "Christian Education for the Underprivileged;" "Our Educational Program Abroad" (speakers to be announced later).

Wednesday afternoon, addresses on medical missions: "Medical Service of the American Board," by Dr. Mark Ward, Boston; "A Typical Medical Mission," by Dr. Mary Roberts, India; "Medical Work among the Mountaineers," by Dr. May Wharton, Pleasant Hill, Tennessee; "Medical Missions in the Southwest" (speaker to be announced).

Thursday morning, addresses on social missions: "The Social Approach in Missions," by Professor Arthur E. Holt, Chicago; "Frontier Fellowship," by Rev. Max Webster, Montana; "Racial Fellowship," by Rev. Harold Kingsley, Chicago; "Community Work on the Foreign Field (speaker to be announced later).

Thursday afternoon, addresses on evangelistic missions: "Winning the People," by Miss Madeline Gile, Utah; "Evangelism on the Foreign Field" (speaker to be announced later); "The World Need," by Rev. D. Brewer Eddy, Boston.

Dr. Noble Elderkin of Akron, Ohio, will lead the devotional services.

Other features of the program will be forums following the addresses, special music, and banquets for old and young. At the Fellowship Banquet on Wednesday evening, in the Masonic Temple, Governor Harry Woodring will give greetings.

The watchword of the whole meeting is, "WE CANNOT GO FARTHER UNTIL WE GO DEEPER."

CHRISTIANS AND CONGREGATIONALISTS MEET AT CRAIGVILLE, MASSACHUSETTS

Facing Nantucket Sound is a long stretch of fine sand, with no heavy surf, no undertow; this is Craigville Beach on Cape Cod, rated as one of the first five finest bathing beaches in the world.

Back of the beach is a pine-clad bluff, flanked on one side by two lovely fresh water ponds, studded with lilies. Among the trees is a cluster of unpretentious cottages. The heart of the community is the delightful Craigville Inn and the large Tabernacle where for sixty years the Christian churches have been accustomed to gather. First in camp meetings, and later in smaller conferences, ministers and young people have received spiritual inspiration and religious education training.

The Christian Camp Meeting Association owns and controls the property which includes the public bath houses on the beach, and the inn. This is a financially productive property, the income from which is constantly being used for the physical improvement of the grounds, the buildings, and for the maintenance of the Craigville School, a summer institute for religious education training.

This year the school was held July 7–17. The Christians, in view of the merger with the Congregationalists, have for several years been inviting Congregational leaders; and this season twenty-three of the seventy-one persons registered were Congregationalists, who were highly delighted with both the school and the place.

A most worthwhile program was put on. It consisted of ten study courses, five of which offered International Religious Education credits. Some of the leaders were as follows: Professor S. A. Bennett of Elon College—Religious Education Methods; Professor C. M. Clark of Bangor Seminary—Church History; Professor C. G. Cumming of Bangor—Old Testament Bible; Rev. J. P. Garfield of Middleboro—young people's discussion group; Rev. Asa M. Parker of the Massachusetts Congregational Conference—mission study classes; Rev. P. Virgil Harris of Holden, Massachusetts—recreational activities.

Some of the special features were: evening addresses by Professor Clark on the Story of Congregationalism; two by Professor Bennett on the Story of the Christians; an impressive closing candlelight service; the outdoor vespers for young people; Professor Cumming's Sunday morning sermon; the

delightfully intimate, social life; and the annual bus and auto excursion to Provincetown.

Craigville will continue to be a small summer school; but with the mutual direction of both Christians and Congregationalists it is expected that a strong, highly specialized program may be worked out, which will offer splendid opportunities, and will not conflict with other summer conferences in New England.

ANOTHER HAYSTACK MEETING

The church in Nelson, New Hampshire, commemorated on August 9 the centenary of the sending out of its first missionary to the foreign field. This first missionary was Ursula Newell Emerson, the daughter of Rev. Gad Newell, who for forty-three years was the pastor of the Nelson church. In October, 1831, she married Rev. John S. Emerson, from Chester, New Hampshire, and they sailed within a month for the Sandwich Islands where they gave many years of distinguished service, Mrs. Emerson remaining in the Islands until her death in 1888.

While the service on August 9 was especially to commemorate Mrs. Emerson's life, other missionaries sent out from the church were remembered also. There was Dr. Dauphin Osgood, who went to China in 1869 and served for eleven years in the Foochow Mission. He established an asylum for opium victims where in two years he treated 1,500 cases. His monumental work was the translation into Chinese of Gray's *Anatomy*. Rev. Franklin M. Chapin, of the North China Mission (1880–1906), also went from this church. At the present time the church is represented in the foreign field by Miss Elsie Priest in Nanking, China, and by Mrs. James K. Lyman, of our Marash Station, Turkey, who is a daughter of the present pastor, Rev. Millard F. Hardy. Another daughter is in Home Mission service under the American Missionary Association. Members of the church have gone also into other forms of Christian service, especially the ministry, Mr. Hardy himself being one of these.

The gathering on August 9 was unique. The plan had been to have the service in the dooryard of the old Newell Homestead, now unoccupied. But clouds gathered and raindrops warned of possible showers. It was not safe for so large a company to gather in the old house, so the settees were placed on the old barn floor between the well-filled hay mows. Several remarked that it was a "second Haystack meeting," and it may yet prove to be, for everyone there felt the inspiration and challenge of the hour.

Rev. Oliver P. Emerson, son of Ursula Newell Emerson, was present and paid a glowing tribute to his mother. I represented the American Board, and Rev. and Mrs. Lyman also spoke. That this country church should have sent out five foreign missionaries in a century, to say nothing of many others of its membership who have gone into other significant Christian service, was an inspiration to all and constitutes a record which many a large city church might envy. Perhaps the beauty of the surrounding hills has helped to deepen spiritual life. Certain it is that the church itself has had that spiritual vitality which inspires consecration to Christian service. The closing moments of the service were especially tender, a time of reconsecration for all present.

M. E. E.

DR. KAGAWA IN AMERICA

America has been most fortunate in having a visit from Dr. Kagawa of Japan. He is a writer, a poet, a social worker, a publicist, a scientist, a philosopher, and an evangelist.

His program in America is as follows:

July	20–28	Sojourn in Seattle
August	1–2	In Toronto
August	3–6	Three lectures in Chicago University and Theological Seminary
August	7–9	In Cleveland
August	10–25	In New York
September	1–7	Lectures in University of California, Pacific Seminary, and Mills College
September	8–12	In San Francisco
September	13–23	In Los Angeles
September	28–30	Three lectures in Oberlin Seminary
October	2–3	Again in Toronto
October	5–10	Several lectures in Yale Divinity School
October	15	Sails from San Francisco for Japan

Anyone who wishes to secure a leaflet called *Friends of Jesus*, which contains recent lectures by Dr. Kagawa, may do so by writing to the Editorial Department of the American Board. This leaflet costs twenty-five cents, plus four cents for postage.

THIS IS STATION A B C F M

DOROTHY P. CUSHING ANNOUNCING

The Lieutenant Gives a Lift

"What will the young ladies do?" said a young Moro walking the floor in consternation. "They will be discouraged if they have nothing to read. They will finish this paper (Totwl Ko Ranao) in a day, then what?" And "then what" was echoed in the thought of Dr. Frank C. Laubach, who is finding the demand for literature among the Moros so great that the printing press cannot keep up with it. Also the need for the large charts used in teaching the Moros to read is far greater than the supply. Lieutenant Carleton, of the United States Army, and Mrs. Carleton were visiting Lanao not long ago and became deeply interested in watching Dr. Laubach teach the Moros to read. The Carletons also saw the missionaries trying to make enough of the large charts to serve the demand. The day before the Lieutenant left, he said, "Mrs. Carleton and I have noticed how you need more charts and how slow the present process is. We have decided that if you will give us a sample of just what you want, we will make them on better paper than you have, so that they will last longer, and we will send you a thousand." Dr. Laubach was stunned with happiness. Then he found his tongue and said, "Lieutenant, this means that we shall win. This will be the most literate province in the Philippines in five years from now—and perhaps the most literate in the world."

Youth Problem in South Africa

The amazing ability of youth in every generation to worry their elders seems not to be confined by any means to the white race, for at the Zulu Pastors' Conference in Adams, reports Rev. Henry A. Stick, church supervisor, much was said about the waywardness of the grownup young people who spent whole nights in town engaged in dancing and unwholesome amusements. The situation seems to be fairly serious, so much so that a special meeting was called for July to suggest substitute amusements of a wholesome character which would give an outlet for this natural quest after pleasure. Miss Violet S. Makanya, the pioneer Zulu woman who was recently in America, and who is now back leading the Bantu Youth League, is giving serious thought to this problem which she sees developing among Zulu youth.

Progress in Spite of Depression

The new Lobito-Elizabethville boat train has made its first trip. There is to be steamship service, reports Rev. Merlin W. Ennis of Sachikela, West Africa, every twelve days from Belgium, stopping at Lisbon, and then coming direct from Lobito to the Kongo. It is reported that a boat train will run from Lobito to Elizabethville in three days, and that not long ago more than a hundred persons went through to Mozambique. In spite of the financial situation and the low ebb of business, the first shipload of copper was sent from Lobito in early summer.

The King and Queen Testify

The King and Queen of Kusaie, Caroline Islands, were given a hearty reception by missionaries and people at Truk. They are both strong Christians, report the Misses Baldwin, and because of their high position were able during this tour to speak to some of the chiefs—a class that the native teachers find hard to touch. One such chief had many wives. The king urged him to become a Christian and adopt monogamy. Said the chief: "I have many friends, but none have ever spoken to me before concerning my sin in having more than one wife." He thanked the King and expressed a desire to set his house in order, sending word to the missionaries to pray for him. On another occasion the King at the funeral of a high chief took a bold stand for worshipping God and Him only. After all the rest who were present had spoken and acted according to heathen customs, the King arose and in great dignity prayed, "Oh, Lord, open their blind eyes that they bow not down to wood and stone." After the services, many Christians told him that he had greatly helped them. The King and Queen brought with them four boys and one girl as pupils to the Mission School.

Cleanliness and Godliness

Evangelistic workers in the Lintsing field, North China, have been given a short course in hygiene and public health in the Memorial Hospital in order better to serve their communities. During this course plans were discussed for the reorganization of the evangelistic work in order to make it more effective. Thus the two elements of spiritual and physical well-being are brought into harmony.

TELEVISION SECTION STATION A. B. C. F. M.

SNAP!

And these two cunning Chinese youngsters were caught by Miss Mary McClure's camera unawares. They are at the Woman's Bible School in Fenchow. Of course, that little tongue on the left got left outside by mistake!

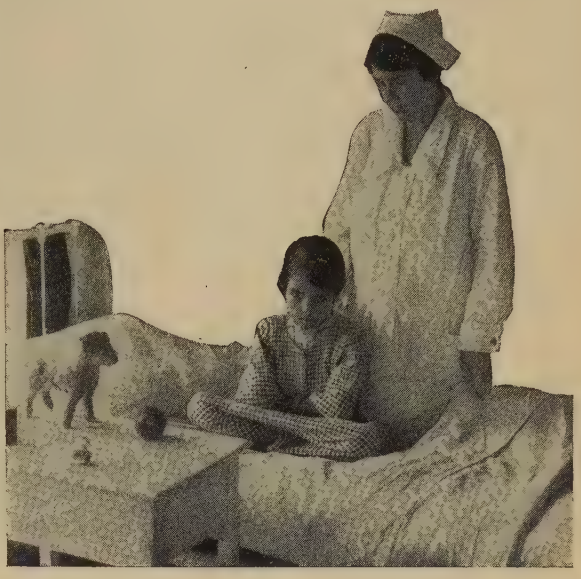
SO BIG!

Miss Mary McClure, with two of her students beneath her wings, at Fenchow, North China.

The five girl nurses who were graduated this year so fittingly on Florence Nightingale's birthday from the Fenchow Hospital School of Nursing, have their picture taken with Dr. Flora Tien, Chinese woman physician, who is hoping to come to America for further study. The governors of Shansi and Shensi Provinces are contributing money for her trip. Dr. Tien is the third from the left. Three of these girls received special honors in the national examinations, and their diplomas had on them an additional red seal; the English wording on it meant "honors," and there also appeared its equivalent in Chinese characters. There were also four men nurses who were graduated.

TELEVISION SECTION

STATION A. B. C. F. M.



She Learned to Smile Again

A small patient who was carried many miles to the hospital at Gaziantep with a gunshot wound in the abdomen. She was saved, and here she is with Nurse Honiss. She learned to smile again before she left the "Sick House on the Hill."

Working Their Way

The ever-present magazine seller who is "working his way through college," would get a decided jolt if he had to follow the footsteps of some of the girls at the mission school in Mount Silinda, Southern Rhodesia, Africa. Here they are, working during vacation for books and dresses by carrying huge cans of humus from the forest to enrich the soil of the school gardens. They are so anxious to get ahead that they are willing to do hard and often unpleasant work and they always sing while they labor.

Here's action for you. A Zulu lad plowing just below the Umzunduze Mission House, South Africa, where he had five acres of land planted to vegetables and irrigated. "His own enterprize," says A. A. Lewis, agricultural teacher at Amanzimtoti Institute, who took the picture.

Lazy?

Taking Jesus Seriously

The class motto of this last year's graduating class at the School of Religion in Athens, Greece, was "Taking Jesus Seriously." Six young men and women were graduated in the late spring, three of the men from the Department of Theology. Of this group one is an Armenian returning to Syria to be a pastor in Aleppo, the second is a Greek continuing his services as director of a social service center at Kokkinia, and the third a Russian who hopes to go to Bulgaria. The three women graduates are going into religious education and social service. One is an Armenian, the second an Assyrian, and the third a Greek. Undergraduates will spend three and one-half months in practice work in the refugee camps of Salonica, Greece, Piraeus, and in Cyprus, Syria and Bulgaria. The school was honored with the presence at the graduation exercises of a representative of the Ecclesiastical Department of the Ministry of Education of the Greek Government.

Again the Depression

Only half last year's number of girls have entered Carruth Memorial Hall in Cagayan, Philippine Islands. The high-school enrollment was 600 as against 900 last season, for the simple disheartening reason—financial depression. "Our section of the Islands has been hard hit by the present 'money crisis,' since practically everyone depends upon copra, which is now selling for only three *pesos,* whereas when I came, less than two years ago, we could sell for over eight," writes Miss M. Alice Towne. "This difference causes considerable hardship in large families. We had many applications from girls who wished to have work and who have had to leave school for this year because they could not find a place to work while they studied."

Health Work in Shansi Province

The women of China have always suffered because of the lack of doctors and medical help. It will be a long time before this situation is adequately met, in the opinion of Dr. Percy T. Watson of Fenchow Hospital, Fenchow, North China. So two of his nurses are taking a highly scientific course as midwives. One girl is going back to the Fenchow staff after having taken a course in Peiping under Dr. Marian Yang, who is on the staff of the Rockefeller Hospital. Dr. Yang was formerly an American Board woman hospital physician, having served in the Mission Hospital at Tehchow. The local magistrate in Fenchow, says Dr. Watson, has started a public health society, and by giving Chinese plays and other entertainments has raised over $2,000 in paper currency.

A Magnet for Mothers

The little prayers and stories which Kodana San, who teaches in the Glory Kindergarten, Kobe, Japan, tells the children each day, have such a close application to the lives of the children that mothers and fathers are being attracted to the Kindergarten because the children retell these tales at home in an interesting and satisfying manner. The fifteen-minute religious service period which begins the day is making the Glory Kindergarten famous, according to Mrs. Catherine J. Akana, the dean.

Strategic?

Lanao, Philippine Islands, where Dr. Frank C. Laubach is doing such a remarkable piece of work among the Moros will grow in importance in the days ahead because there is now being built there by the United States Government an airplane landing field. Lieutenant Davis, who has been supervising the building of this field, is urging that Lanao be made the center for airplane service for the Islands. Dr. Laubach is hoping that Colonel Lindbergh and his wife will visit Lanao on account of this fine landing field. "How badly we do need visitors from America," he writes.

Never Had a Better Chance to Work

An optimistic note is sounded by Rev. George M. Newell of Foochow, China, concerning the religious life of Chinese students, which he feels is better than for some time past. The "Y" is active —small groups of boys meet Sundays for prayer services as early as 6:30. "I rather expect to see more and more of our strong young men come to realize that the Church really has a lot to offer," says Mr. Newell. Apparently many of these impulsive youths are realizing that the "Party" to which they have given so much enthusiasm is not bringing the hoped for results. *"Confidence in Christian schools is certainly on the increase,* though some Government schools are doing good work, but we never had a better chance to work," declares Mr. Newell.

Packing Cases for Beds

The phone rang. "Cannot you dig up some old packing cases to be used as beds?" said a voice to Business Manager Albert C. Hausske. It was that of Mrs. Gertrude T. Louis, R.N., of the Taiku Hospital, Taiku, Shansi, China, and she was trying to make her little patients comfortable. Iron beds for children as well as cribs are a scarce article in the Taiku Hospital, and the number of small patients is increasing. One of the men's wards has been turned into a children's ward.

LETTERS FROM OVERSEAS

From Rev. George W. Shepherd in Foochow

"On Sunday evening, July 12, the Rev. C. M. L. Sites of the Methodist Episcopal Mission was dramatically rescued out of the hands of one group of bandits by another band of well-armed brigands, whose young chieftain had attended some of Mr. and Mrs. Sites' evangelistic meetings.

"On one occasion when Mr. and Mrs. Sites were conducting an open-air meeting on a village street, a young man on the outskirts of the crowd raised his hand as a sign he desired a clean heart. The evangelists were afterward informed that he was the son of a Christian and the leader of a group of one hundred young men bandits. On visiting the village some time later, Mr. Sites found this young brigand chieftain in an opium den and urged him to come to the meeting and give his heart to Christ. The son of a Christian, and a powerful young leader, the missionary considered him well worth salvaging, and he was determined not to be discouraged.

"When Mr. Sites was carried off to the mountains on July 8 by a small group of bandits, this young chieftain heard of it and immediately ordered his scouts to ascertain his whereabouts. For five days they searched the mountains and on the evening of July 12 the house where Mr. Sites was imprisoned was suddenly surrounded by armed men. A young officer assured him that they had come to take him home, and forthwith, in the gathering dusk, dragged him along over boulders and brushwood down the slope to a waiting sedan chair. The young chief kept his word and guarded the missionary until an escort arrived from Kutien to take him back home. A telegram has since been received from Mr. Sites announcing his safe arrival in Kutien. [Mrs. Sites, as Miss Evelyn M. Worthley, was a missionary of the American Board in Foochow 1902–1907. Ed.]

"Dr. Silas Huang, who has been in charge of our Kienning Hospital for the past year, reached Yenping with his wife and child about July 14. While a captive of the 12th Red Army, Dr. Huang saw them distributing the furniture, books, tools, etc., from our bungalow, and then watched them pull down the house and the hospital. Foochow and other coastal cities are rapidly filling up with refugees.

"There is no longer any question about the status of the missionary. He has the same rights and the same treatment as the Chinese citizens of his own class. If government troops wish to occupy mission property, they do so. There is no longer special consideration shown the stranger from afar. Right now the government troops are digging trenches on the lawns and undermining the Methodist houses at Yenping. Military necessities, no doubt, and they would do the same to the property of Chinese citizens. Members of our group are looted, our houses are burned or torn down, and occasionally one or two are killed, and beyond a slight stir in the newspapers, a mild protest, we are on a level with the oppressed multitudes with whom we have identified ourselves. Extraterritoriality, so far as missions are concerned, has been abolished.

"This is as it should be under the circumstances, and I think most of the missionaries known to us, would refuse special privileges of all kinds. Our work is best done in a close identification with the people. In these Southern provinces it so happens that the people's lot is hard. I wonder if the people back home may be led to appreciate these facts, and to continue their fellowship with the Chinese Church while it goes through some of its deepest trials. A temporary transfer of missionaries, and a readjustment of funds may both be necessary in an emergency, but it will be unworthy of the American Board and the churches that stand back of it to do other than continue to back the Chinese Church to the last dollar."

Miss Susan W. Orvis of Mardin

"Our work here does not take a vacation during the summer; it rather increases. All the church services and related activities are continued. We also have about a dozen of our young people who are home just now on vacation: young men who are studying in the American schools at Istanbul, Izmir, or Tarsus, and young women who are nurses at Adana or Gaziantep. An increased activity in the way of sports and games and more social occasions is natural while they are with us.

"There is a large group of children, Moslem and Christian, whose families live on this compound. Every morning we gather them in for an hour or two of play and study. There are about twenty young people between the ages of twelve and twenty-five here on the compound in the various homes. Most of them learned a little English in the schools here when they were open. They like to call in the evening to read the papers or play games or sing hymns and visit.

"I have found all the officials here very friendly and agreeable. Quite a number have come to call and we have called at there homes."

REV. DEAN R. WICKES OF LINTSING, CHINA

"This has been the year of the fact-finding work of the Laymen's Inquiry as well as of evaluation work undertaken by us at the suggestion of our own Board and carried on in coöperation with the laymen from America. We succeeded in arranging with the Laymen's Inquiry to have their main work of investigation in China done in the field of our North China Congregational Union, whose Promotional Board now carries on the work formerly done by the North China Mission of the American Board. Much time was given by many of our workers to this work of investigation, which extended to every department of our activity.

"This survey work has set large numbers of our Christians thinking in a somewhat new way, and may prove worth while on account of that alone. We now have better maps of many of our parishes than existed before, and new plans for work are in the air. Investigators from other stations who went into our Lintsing country field told us of a number of strong points they saw in our churches there, which helped to renew our courage."

DONA BENIGNA RODRIGUEZ–CASTELLANO, OF THE MADRID HOSTEL

"Perhaps you will know that now we have religious liberty in Spain, and it is entirely voluntary to study religion in the Institutes and Normal School. We send some of our girls to the Instituto Femenino, which is not far from our school. It was founded by Primo de Rivera, and the professors there are rather fanatic, much more than in the other Institutes, perhaps because there are some women professors there. We presented this year three girls for the entrance examinations. In this institute they examined in religion as well as in other subjects. When our girls were called and the examination began they said that they preferred not to be examined in religion. The professors smiled and passed to another subject.

"Religious liberty means a great deal for Protestants in Spain. We can now work more freely than before. The pastors and evangelists work with renewed strength and courage under the new conditions. The Republic has brought us other advantages. Now it is possible for Protestants to occupy official positions. They can teach in public schools."

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THIS, THAT, AND THE OTHER

Persecuted by Communist Fellow-Students

"One evening a boy was telling me of how he had been persecuted by the communistic anti-Christian students in his school," writes **Alzina Munger** of Taiku, China.

"'I couldn't stand it any longer. I either had to become one of them or leave.'

"So he walked all the way from Yu Lin Fu to Taiku—about a two-weeks' journey, mostly over very mountainous, famine-stricken, bandit-infested territory. He arrived in quite an exhausted condition. Mr. Moyer offered to help him financially, but he would take no money unless he could work for it. So a job was found for him in the electric light plant, for which he is most grateful. In spite of being so busy he has been one of the volunteer teachers in the night school.

"'I laugh when I hear these boys talk as if they had difficulties here,' said he. 'They don't know what trouble is. It's heaven here. My only difficulty is that I am so busy that I do not have time to study my religion, and I know so little. But I'll find time! I notice that after reading a chapter of the Bible I can work harder and learn faster.'

"I read him one of Orchard's prayers (*The Temple*). 'Ai! Ya! he understands! Who is he? Is he living now?' was the eager response. I believe that book is remarkably fitted to the temper of thinking students. I could make good use of quite a number of copies."

A Real Christian

Some time ago Mr. Hitashi Hasegawa, evangelistic worker in Okayama, Japan, was conducting a song service. He had given out a hymn, "There is no love like the love of Jesus," when suddenly he paused and said:

"A few months ago my seventy-five-year-old mother was in the hospital for an operation, and while she was waiting this was the song she sang. Let me tell you about it.

"It was not a severe operation; she wouldn't hear to an anesthetic being used. She could stand it and she would. She went through it with the greatest fortitude, not allowing a groan or a murmur to escape her. At last it was over, the wound dressed and the bandages arranged. Then, in spite of all they could do to restrain her, the old lady proceeded calmly to get up from the operating table, prepared to walk back to her room. As soon as she got onto her feet, however, she turned toward the doctor, and after thanking him for his carefulness and for his solicitude on her behalf, said,

"'Doctor, do you read the Bible? If you don't you ought to. If you haven't got a Bible, buy one. But here, you must begin right away, so I'll lend you this one of mine, and tomorrow you buy one, and when you come to see me you can bring this back.'

"The doctor was anything but a religious man and he was not a little embarrassed by the demand. But he realized, from what he had seen, the kind of woman he had to deal with, and so at last, chiefly to please her, he promised to buy a Bible. The next day when he came to see his patient, she immediately accosted him:

"'Well, did you buy a Bible? Here, let me see it. Where is it?'

"Seeing the predicament he was in, the old lady's son slipped his own little Bible, a new one, into his hand.

"'Here, Obaa San (Grandma), here's the Bible I bought,' said the doctor.

"'H'm! that's good, but it is too small. You ought to have bought a larger and a better Bible than that, for you'll want to use it all your life.'

"That night, well after twelve o'clock, the mother and son were awakened by the sound of someone groping his way along the corridor to her room. On opening the *shoji*, whom should they behold standing there but the doctor himself, greatly agitated and in apparent distress of mind.

"'O Obaa San, Obaa San, can you forgive me? I haven't been able to sleep a wink from thinking of it. I lied to you. I told you I had bought a Bible, but I hadn't. That wasn't my Bible at all, but your son's. But I *will* buy one, and the best I can get.' And for a time the tears of the three mingled freely.

"And what of the sequel?" adds **Rev. C. Burnell Olds**. "This, that from that time forward, once a week, at the doctor's earnest request, the evangelist son conducted in the doctor's own home a Bible class in which the blessed Christian way was taught him. And a few months later, at the Easter baptismal service, Mr. Hasegawa himself had the joy of administering the sacrament of baptism to this man who is already an outstanding force for Christian righteousness in his community."

Community Work Running Away

"The work in the Community House is almost running away from us," writes **Rev. George M. Newell** of Foochow, China. "Evening classes for adults have been humming the past month. Baby bathing got a good start in spite of lack of facilities; so did inoculation for plague, with Dr. Lewis's help. Best of all is the friendliness of our neighbors. We are going to do a great work in these villages, a dozen of them, right around us."

What Do We Get for Our Money?

Worth reprinting is the following by **Dr. John C. Goddard,** of Salisbury, Connecticut, in his survey of the Litchfield Northwest Association:

"A little girl asked, after the [benevolence collection] plates were passed, 'What do we get for our money, mother?'" A fair question; I should like to answer it.

"1. We get self respect. As it is, we do not give as much for converting the world as we give for the movies or chewing gum.

"2. We get in touch with God, for His love is of the same kind. 'For God so loved the world that He gave' —to foreign missions!

"3. We get the gratitude of our missionaries, most of whom we treat as shabbily as Dives did Lazarus.

"4. We get great values in celestial real estate, as it is written, 'Make for yourselves friends of the mammon of unrighteousness, that, when ye fail, they may receive you into everlasting habitations.'

"We get great salvage in benighted lives, who are led by our agency out of darkness into God's marvelous light. If there is any one thing on God's green earth well worth doing, it is the work of missions. And in spite of all sneers and indifference by Christians and non-Christians, each one of us may say with the apostle, 'I am not ashamed of the Gospel of Christ for it is the dynamite of God unto salvation.'"

Greedy for the Word

The story of a young Japanese who, after serving with the colors and farming for two years, came to Miyazaki and began selling *shoyu,* is told by **Rev. Charles M. Warren.** "He has four beats to the suburbs, pulling his cart a dozen miles or so each day. He has a New Testament which he has literally worn to tatters —he says he was on his seventh time of reading it through when he came to me. But no matter how he read (he has had only six years of schooling) he could not understand it. He had been to some of the Salvation Army meetings but could get very little light about the New Testament.

"He was bound he would be a faithful servant and a more than honest dealer with his customers; and

(*Continued on page 453*)

THE BOOKSHELF

Africa

The Words of God in an African Forest, by W. Reginald Wheeler (Fleming H. Revell, $3.00).

As a secretary of the Presbyterian Board, Mr. Wheeler describes the fields which that Board has occupied in West Africa—Gaboon, inherited from the American Board, Corisco, Ogowe, the Camerouns and others. The areas are among the most isolated in Africa and lie within the zone of most serious disease.

The first section of the book is historical and gives with brevity and appreciation the story of the early years of pioneering, illustrated with brief biographies of the great souls who founded the missions. The second section describes the methods and policies which these missions have developed. The third section, and the most engaging part of the volume, is the narrative of Mr. Wheeler's journey of ten weeks in the Camerouns. A keen sense of humor in describing incidents of travel and the gorillas and chimpanzee which he brought home relieve the horror of the vivid picture of sleeping sickness which, in some sections, afflicts over half of the people. The appendices are full of striking facts about the missionary work in that area. Frequent and appropriate quotations in the text from well-known authorities enhance the value of the whole.

E. W. R.

Biography

Noguchi, by Gustav Eckstein (Harper Brothers, $5.00), is an engrossing study of a Japanese peasant boy who grew up to be a noted scientist, and who finally gave his life in Africa in an attempt to isolate the germ of yellow fever.

He was born in a hamlet in Aizu, famous as the district where the last stand was made in the attempt to prevent the restoration of the Emperor in the civil war of 1868. Accidental burns when he was about four years old nearly destroyed his left hand and made a farmer's life impossible. Thrown under the influence of a physician who had taken his degree in the United States, he decided to study medicine and from the very first became interested in bacteriology. Passionate, dreamy, egotistic, but with indomitable purpose to succeed, he led a checkered career in the Tokyo schools, finally entering the Institute of Infectious Diseases of the greatest living Japanese scientist, Kitosato. Here a chance meeting with two Americans on their way to the Philippines to study diseases among soldiers opened the way for later study in America. One of them was Professor Flexner of the University of Pennsylvania through whose influence Dr. S. Weir Mitchell became the patron of the young Japanese.

Starting with the study of snake venom to develop a serum, he made such rapid progress that he soon won a fellowship for research. Later, the award of a Carnegie fellowship enabled him to satisfy his intense desire for study in Europe, whence he returned to take a position in the newly established Rockefeller Institute in New York City. There he soon became an outstanding figure in research work.

During the World War the danger from yellow fever became such that research was turned specially in that direction. Noguchi was sent to Ecuador to investigate, was successful in isolating the germ that caused the disease, and confirmed his results by research in Peru and Mexico. He was offered the directorship of Peru Research Institute, but refused it. Doubts thrown upon the claims made for his work in South America led to his going to Africa for further investigation. There he came to an untimely end, a martyr in the cause of humanity. His life work has brought infinite good to millions.

Schuyler S. White.

New Fall Books Now Ready

Sermons I Have Preached to Young People

EDITED BY SIDNEY A. WESTON

Every minister, teacher and parent should read this new book in which sixteen men have contributed sermons representing their message to young people today. The list includes Ernest F. Tittle, Russell H. Stafford, Boynton Merrill, Arthur L. Kinsolving, Raymond Calkins, Charles R. Brown, Jay T. Stocking, Harry E. Fosdick, Robert W. Wicks, Carl S. Patton, Irving Maurer, Halford Luccock, Albert W. Palmer, Henry H. Tweedy, Clarence A. Barbour and Robert S. Smith. *Cloth,* $1.60

Paths to the Presence of God

BY ALBERT W. PALMER

Dr. Palmer believes that man can find God through Nature, Science, Humanity, Worship and through Jesus Himself, and with the rare ability of prophet and teacher he shows the way in a thoroughly satisfactory manner. *Cloth,* $1.00

Christ's Shining Way

or THE PRIVATE MIND OF JESUS OF NAZARETH

BY O. W. S. MCCALL

How one wishes for more data in order that the character of Jesus' capacious and noble mind might be better known! Samuel Johnson had his Boswell; Socrates had his Plato. But who among the companions of Jesus even began to approach the calibre of these either in power to observe, to record or to interpret? Readers will find a deep interest in Dr. McCall's careful study. *Cloth,* $1.00

Boston THE PILGRIM PRESS Chicago

China

Gods of Wealth and War, by James Livingstone Stewart (Fleming H. Revell Company, $2.00). If the author's aim is to so present the forces at work upon modern China as to arouse a sympathy for that suffering people, he has succeeded—even though as a literary work this book is surpassed by his *Laughing Buddha.* Locusts, drought, plague, and finally Communism at its worst, play with devastating power upon one little section of western China. It hardly seems possible that even such an enduring race as the Chinese can live through it all. The end, however, is more glorious than the beginning. The God of Worth outshines the Gods of Wealth and War.

The book is dedicated to the "memory of the modern martyrs, native and foreign, crushed in great China's gigantic and gallant fight for freedom."

India

Volume Two, by Katherine Mayo (Harcourt Brace and Company, New York, $2.00). Four years ago Katherine Mayo in *Mother India* startled the western world by her revelations of living conditions among Hindu women and children. Among many things she made a violent attack on child marriage. Everywhere one heard the question, "Are these things true?" India herself was so aroused that a special committee was appointed to investigate these revelations. This committee consisted of nine prominent Indians and one British woman doctor. They made an extensive tour throughout India, visiting cities, towns, and villages. The mass of evidence gathered fills nine volumes, about 4,500 pages. Never before have the intimate social and religious customs of India been so closely studied by outstanding Indians.

Volume Two is a digest of this valuable material and is written in plain speech. It is a story of cruelty and selfishness practiced on millions of Hindu girl-children for generations.

Even the titles of a few chapters in the book give the serious reader food for thought: "Babies

GETTING ACQUAINTED WITH THE WORLD'S FARMERS

See the Envelope Series for September, 1931

WHY? Use These Interesting Books and Materials with All Ages in Your Church. **HOW?**

(From the Intermediate grades down we list Home and Foreign materials together, since the theme for both is Rural)

FOR BEGINNERS (3–5 years)

Babo: A South Seas Boy, by May Pateman. The most recent addition to the Nursery Series. Illustrated in color opposite each small page of print. This series is splendid for use in the home or in the church school. 50 cents each.
Ah Fu: A Chinese River Boy; **Kembo:** A Little Girl of Africa, in the same series.

FOR PRIMARY GRADES (6–8 years)

The World on a Farm, by Gertrude Chandler Warner, author of "The World in a Barn." A charming story book with illustrations children will love. Cloth only, $1.00.
The Friendly Farmers, by Gertrude Chandler Warner and Elizabeth Harris. A course book. This book and "The World on a Farm" deal with farmers around the world and in America as well. Contains teaching procedure, background material, and suggested activities. Cloth, $1.00; paper, 75 cents.

FOR JUNIOR GRADES (9–12 years)

Open Windows, by Mary Entwistle. Delightful stories by this well-loved English writer. Farm children from India, China, Africa, and other countries live for the American child. Cloth, 75 cents; paper, 50 cents.
Wheat Magic, by Marguerite Harmon, Bro. Ruth E. Murphy, Adah Kieffer, and others. A Friendship Press course book on rural life in other lands, containing background material, suggested activities, based on experimental work. Cloth, $1.00; paper, 75 cents.
Out in the Country, by Hazel V. Orton. Similar to the above, based on experimentation in the same way, but dealing with the problem of farm children in America. Cloth, $1.00; paper, 75 cents.

FOR INTERMEDIATES (13–16 years)

Treasures in the Earth, by Fred Hamlin, journalist and traveler. Pronounced the "best yet," by a recent reader. Biographical sketches of "hunger fighters" in the Orient, Africa, and Latin America. Cloth, $1.00; paper, 75 cents.
The Church and the World's Farmers, by Mary Jenness. A course for leaders with suggestions for six sessions, discussion, activities, devotional and background material. Paper only, 35 cents.
The Adventures of Mr. Friend, by Harold B. Hunting. Short stories of real people who have brought happiness to the lives of country boys and girls and their families throughout America. Cloth, $1.00; paper, 75 cents.
A course book for leaders of intermediate groups will be ready during the fall.

FOR YOUNG PEOPLE

The Rural Billion, by Charles M. McConnell. Unique, stimulating, breathing of the soil. He makes this, more than half of the world, live for us as followers of the Christ of the Countryside. A reading book adults as well as young people must read. Cloth, $1.00; paper, 60 cents.
A Young People's Course on Christianity and the Rural Life of the World, by Roy E. Burt. Suggests methods, discussion, activities, and devotional programs for young people's organizations using "The Rural Billion." Paper only, 50 cents.

FOR ADULTS

Leader's Manual for Adult Groups Studying Christianity and the Rural Life of the World, by Ralph S. Adams, suggesting practical methods and helpful materials for this study. It is based primarily on "The Rural Billion" which was written for young people but found too good for adults to miss. Paper only, 25 cents.
Agricultural Missions, by Benjamin H. Hunnicut. The first comprehensive treatment of this modern phase of missionary work, by a real scholar in that field. Cloth, $1.00.
Christ Comes to the Village, edited by Mary Schauffler Labaree Platt. Written for women's groups by such well known authors as Eleanor Calverley, M.D., Mabel Ruth Nowlin, Alice B. VanDoren, and E. Stanley Jones, D.D. Excellent for devotional periods. Cloth, 75 cents; paper, 50 cents.

GENERAL MATERIAL

Picture Map of the World, in decorative outline form to be completed as part of the handwork. 50 cents.
Teaching Picturse on Rural Life Around the World. A set of eight, averaging 9 x 12 inches each, to accompany the course books. 50 cents.
Picture Sheet, "Farmers in Many Lands," 12 pages of pictures for use with course books. Black and white. 25 cents.
Our Rural Work Around the World, containing smaller pictures of our Congregational work. 10 cents.
Friendship Paper Dolls, of Korea, China, Japan, India. There are four, eight inches high, in three colors with a change of costume for each. 25 cents.

Order any of the above from the Commission on Missions office of your district, 287 Fourth Avenue, New York City; 14 Beacon Street, Boston; 19 South LaSalle Street, Chicago.

Preferred''; ''A Man's Own Is His Own''; ''You Can't Stop It''; ''Immediate Murder''; ''What Has It Done to Them?''

Hindu child marriage is discussed and argued from every angle, and by all classes of Indians. The orthodox Brahmin, hitherto unchallenged defender of Hindu religious law, declares his marriage to a child ''essential to his own spiritual superiority and worldly godship''; and ''that the average Hindu girl must attain motherhood at the earliest possible moment at which her body can bring forth a child.'' A Hindu lady of the intelligentsia says:

''Early pregnancy, responsibility of looking after her children at such an early age, and too much domestic work, all these combine to spoil the health of the girls. Early consummation certainly affects the physical, economical, and the intellectual progress of the people, and consequently progress of the country as a whole.''

Pundit Motilal Nehru, a former member of the Legislature, a great Hindu leader and reformer, said wearily that he did not need to hear child marriage discussed. For sixty-eight years he had watched with his own eyes this ''fiendish custom,'' and needed no further proof. ''The practice is so obviously inhuman, that anybody who calls himself a man would naturally be staggered at what he sees with his own eyes.''

The Indian Legislature passed the Sarda Bill (Child Marriage Restraint Law) which went into effect April 1, 1930. Before that date, thousands of Hindus hurried to marry off their little girls. And they will continue in their ancient ways until more of the educated Indians rebel against this social evil.

Indian reformers have powerful enemies to fight in ridding India of this curse of child marriage—public opinion of fellow caste men, social and religious conservatism. These reformers must also face loss of prestige and ostracism.

The book is of great value from two points of view especially: It gives the western world authoritative Indian opinion on the question of child marriage; it is also a strong testimony to the fact that India needs the spirit of Jesus.

Carolyn D. Smiley.

Japan

Realism in Romantic Japan, by Miriam Beard (Macmillan Company, $5.00). The author is evidently a trained observer. More than that: she must have stayed long enough in Japan to cease to observe and instead to sympathize and identify herself with the people. She was evidently fortunate in her guides—as in her entrée. She acknowledges her indebtedness, too, to the newspapers of Japan. But could she have produced such an un-

SEEING AMERICA ANEW

The Washington Congress brought to light many new phases and emphases in Home Missions which every church should know.

Get These Books as Widely Read as Possible by Adults and Young People in Your Church.*

FOR ADULTS

The Challenge of Change: What Is Happening in Home Missions, by John Milton Moore. A fresh and comprehensive interpretation. Cloth, $1.00; paper, 60 cents.

Leader's Manual, by Arthur V. Casselman. A Course pamphlet, offering suggestions for other sources as well as ''The Challenge of Change,'' with themes for devotional periods and excellent guides for discussion. Paper only, 25 cents.

Roving with the Migrants, by Adela J. Ballard. A short reading book, illustrated, showing the migrant worker in seasonal labor fields. Paper only, 50 cents.

FOR YOUNG PEOPLE

God and the Census, by Robert N. McLean. An original and interesting book, rich in stories, with a challenge for a new community and American life. *As interesting to adults as for the young people for whom it was written.* Cloth, $1.00; paper, 60 cents.

Leader's Manual to Accompany God and the Census, by Sue Weddell, giving practical and interesting plans for activities, discussion, service, for a well-rounded course on Home Missions. Paper only, 50 cents.

*The Children's and Intermediates' materials on Home Missions for 1931-32, are listed under ''Getting Acquainted with the World's Farmers.''

usually profound and accurate study had she not herself been both impressionable and intelligent, observing and judicial?

Though the book is rather wordy, we recommend it on several counts, not the least of which is the fact that the writer is not so much a seer of sights, as "an adventurer among civilizations," no "mere passive admirer of antiquity" but more, a "speculator on the future, watching the upward rush of the masses of Japan." Moreover, she seems to have experienced an active response to Japan's problems and undertakings.

We have not the space to dwell upon the contents of the book. Through its three main divisions, including twenty-five chapters and 521 pages, we are led from the surface things that tourists ordinarily see, deep into the soul of a struggling, even suffering people of great natural sensitiveness and pride, face to face with economic, social and political problems that test the very warp and woof of Japanese society. We are literally made to feel "realism in romantic Japan."

Some of the chapters in the second group, like those on "The Struggle Behind the Scenes," "New Woman and Modern Man," "*Geisha, Moga* and Modern Morals," "The Mind-Makers," "Campus and Café," "Proud Peasants," "Upthrust of the Masses," "Competition for Power," are especially worth while.

"Buddhist Modernism," revealing the influence of Christianity and western ideas and practices upon the dominant religion of Japan brings its own encouragement to those of us who believe that wherever the real Gospel of Christ goes there new life springs up in the religions and ethical systems of the land.

Missions

The Making of Modern Missions, by Stacy R. Warburton (Fleming H. Revell Company, $1.50). After thoughtful and instructive chapters on the significance of missionary history, the great missionary pioneers of Ireland, the missionary methods of the middle ages and the development of the missionary idea in Protestantism, Professor Warburton discusses the present situation in which the enterprise finds itself, dwells upon some sources of modern missions and asserts in a most satisfying manner the only possible aim and authority of Christian missions today. We wish every minister, religious educator, missionary committee chairman, and every church member could take the time to read the book, and to discuss its main points. The MISSIONARY HERALD would like nothing better than the privilege of quoting extensively from it. We seldom read a book that so nearly expresses our own ideas and message.

Now Ready

THE NEW YEAR BOOK OF MISSIONS

Wouldn't you like to give a Christmas card that will last a year to that friend who is interested in missions, or in some special project, or who knows some American Board worker on the field? Send a Year Book!

You would like one for yourself, I know. The cover is so attractve—an unusual rural scene, with glinting water, looming shadowy mountains, all in cool greens—that you would love to have it lying on your desk in full view and so handy for reference!

Do you know how to address a letter to that friend in Asia or Africa; how much postage it will require; how to send a box or parcel? Consult the Year Book!

Wouldn't you be interested to know what kind of work your friend is doing, what his associates are doing, and how they are fitted for their work by education and experience? The **biographical sketches** in the Year Book have made a great hit.

Do you know what your Missions are, when and how begun? Do you know what colleges and schools, what social centers, what hospitals and dispensaries you are responsible for in foreign lands, and how they have prospered? All this information is compressed into ten small pages and illustrated with clear outline maps.

Can you pronounce those Chinese, Japanese, Indian geographical names that "are not what they seem"? Do you know how much a *rupee* is, or a *yen*, or a *peseta?*

Can you answer offhand such questions as these: When was the American Board founded? What was it in the beginning? What is it now? What is the Prudential Committee? What are Corporate Members? Answers in the Year Book!

Do you not want to join with all who everywhere are using the Calendar of Prayer?

What about it? Will you send to Harvey L. Meeken, Agent, 14 Beacon Street, Boston, Mass., 35 cents for your copy, or a dollar for your copy and two gift copies?

The chapter on the significance of missionary history should inspire many to do more research work for themselves. Instead of hampering such in their honest search for a solution of present-day missionary problems, historical study would throw a flood of light upon principles of approach and progress in the enterprise. Spiritual lessons—not to speak of missionary aims and methods—of great fundamental importance would be learned: inspiring lessons of the place and power of faith ("history has no greater lesson for us than this"), of the persistence of strictly *spiritual* forces ("energy can be transformed but cannot be lost; what we do today may seem to lose its effectiveness tomorrow, but the day after tomorrow it will emerge in different form to continue its blessing to the world"), and of the greatness of truth. ("Above all, we shall realize that truth is larger than all we have yet learned.")

The basis of authority for missionary work does not lie in the assumed possession of a superior civilization or culture, nor in the possible contribution which missionaries can make to the education of the peoples to whom they go, nor even in the power to relieve suffering or to release from poverty nor in any other form of social service; rather does it rest fundamentally upon the imperative demand of truth for universal proclamation, and upon the right and obligation to share with others anything that our experience shows is valuable. As the perfect expression of truth for us, and the experience of what is of highest value is Christ, we today—as ever the Church in the past—MUST offer to all others, whatever their religion or religious attitude, the *Christian* Gospel, the unique message of *Christianity, the distinctively Christian Good News to all* people.

"If there are followers of other faiths who are searching for God, we shall sympathize with them, and encourage them, but we shall not join in the search; for in all humility yet in all confidence we have found God in Christ. If there are some good things in other religions—as of course there are—we shall not be blind to them, but shall gladly recognize that God has been seeking other human hearts in other lands as He has sought our hearts; yet **we shall not depreciate our own experience of God as we have found Him in Christ**—we shall boldly try to bring others, whatever their present faith, to the knowledge of God that we have, and to a more complete life in Him toward which we strive. The aim of the early missionaries is still ours. As Christians, we have a unique message to give to the world."

E. F. B.

Miscellaneous

I Sit Alone, by Waldemar Ager (Harper and Brothers, $2.50). This novel, translated by Charles Wharton Stork, gives not only a genuine picture of an immigrant's life in America, especially in the Dakotas, but also dwells upon the unfortunate experiences of a man whose wife, loving an earlier suitor, alienates him from his friends and children. It ends well, however, in "rest and forgetfulness." The book is well written and worth while in spite of its tragic element.

THE CHRISTIAN FORCES OF JAPAN

Rev. Hiroshi Hatanaka in his address at the Seattle meeting gave some interesting statistics concerning the Protestant Christian forces at work in education and in church activities. There are 12 Christian universities and colleges for men, 11 for women; 18 boys' high schools with 10,124 pupils, 36 girls' high schools with 14,317 students; there are 2,000 teachers in these schools. Christian kindergartens number 257 with an enrollment of 12,045 children.

Among government and other universities and colleges 144 have student Christian organizations. There are 116 institutions for Christian social welfare work, and over 200 Christian periodicals are published. The number of Protestant churches is 1,760; the number of Protestant Christians is 170,303; the total contributions for the year 1929 were Y2,402,100.

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The Giant of the Western World, by Francis Miller and Helen Hill (William Morrow and Company, $3.00). The international effect of an awakened national consciousness expressing itself in a vigorous economic push outward is a subject of grave concern, though the aims and spirit behind such a worldwide movement are as friendly as they are natural. America, according to these authors, found herself in the World War and was awakened to a new sense of national destiny. Instead of withdrawing from Europe and the rest of the world, she has busily strengthened her position economically and financially, especially in Europe, and "is there now in overwhelming force." She is thus "contributing to the rise of a North-Atlantic civilization and is drawing Europe into the orbit of that civilization."

How Europe takes this and what the result of it all will be is ably discussed in the three main parts of the book.

The American people must wake up to the momentous issues involved. Among other things must a foreign policy in our government be developed, which shall be based on the idea of keeping international business out of international politics. "The first condition of peace is the development of a foreign policy capable of directing international business into coöperative non-political channels." There should also be developed a "foreign policy which aims at the internationalization of the High Seas."

"Is America, by a policy of inaction, to serve as the silent partner in reproducing such a ghastly farce" as the allowing of economic forces to flow through the political channels of their respective sovereign states or continents will certainly prove to be if not checked at once? The answer is plainly in our hands, the authors believe. We have the power, the capacity, to "guide this North-Atlantic civilization towards a different destiny." We can prove our greatness by "knowing how to forget the now archaic political maxims suited to a small and feeble agricultural community, and how to learn the new political lessons set by a vast and powerful industrial empire."

The book is written from a broad international point of view, with little sympathy for narrow nationalistic interests. It is worthy of a wide reading.

The Challenge of Change, by John Milton Moore (Missionary Education Movement, New York, cloth $1.00, paper $.60) is a good new home missionary book. The sentence, "If we are to have a really effective program and strategy for Christianizing America, we must take full account of new moral and social conditions," strikes the keynote of the volume, the value of which is enhanced by a good reading list.

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MISSIONARY CHILDREN
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UNDER THE DIRECTION OF A BOARD OF TRUSTEES APPOINTED BY THE PRUDENTIAL COMMITTEE OF THE AMERICAN BOARD. FOR ILLUSTRATED BOOKLET, WRITE

HAROLD B. BELCHER, *Treasurer,*
14 Beacon Street, Boston, Mass.

Seeing South America, by John T. Faris (Fleming Revell, $2.50) is a profusely and finely illustrated book of travels with an introduction reviewing the story of the way that continent secured freedom from European rule. The reader is asked why he should not spend his vacation period in a trip to South America, and an alluring picture of the ease and pleasure of such a trip is painted. Some startling facts and much solid and up-to-date information are set forth in a very readable and entertaining style.

Where Day Dawns, by Maude Whitmore Madden (Fleming Revell, $1.50) is a Japanese reader for American boys and girls, containing stories, poems, proverbs, legends, ancient folklore. The material was taken from Japanese schoolbooks, daily newspapers, Mrs. Ozaki's *Japan Fairy Book,* and personal experiences. Much of the verse is by Mrs. Madden herself and, like her song for the boys' fish festival, gives the American child a more vivid idea of Japanese child life than a long prose description. There are jingles to be read aloud to the very little ones, and a few attractive illustrations.

Korea, Land of the Dawn, by James Dale Van Buskirk, M.D. (Missionary Education Movement, cloth $1.00, paper, $.60), is an attempt to interpret present conditions in that land, "to set forth the Christian task in relation to the whole situation in the country today," for it is the author's conviction that Korea's problems are fundamentally spiritual problems. Economic and health conditions are fully set forth, with an account of the work done to better them. Dr. Van Buskirk is vice-president of Severance Union Medical College in Seoul.

Korea, the Old and the New, by Ellasue Wagner, superintendent Social-Evangelistic Center, Seoul (Fleming Revell, $1.50), is a picture of the Korea of today: her everyday life, family life, child life, school life, religious life, with a physiographical and historical background. Illustrated.

A DOLLAR NOW WILL PUT 5 TO WORK!

Sixty thousand dollars subscribed . . . only $15,000 more needed before work on Macedonia Hall, $75,000 academic building for Anatolia College, can be started. Every dollar contributed now means that five will be put to work in this worthy cause.

To what better use can some of your helping dollars be put than in the rebuilding and building up at Salonica, Greece, of this war-wrecked school which was ruined and driven out of Turkey but a few years ago?

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THE REV. GEORGE E. WHITE, D.D., *President*
HAROLD B. BELCHER, ESQ., *Treasurer*

14 Beacon Street Boston, Massachusetts

Proposed Macedonia Hall

(*Continued from page 445*)

he was also bound he would know something about the teachings of Jesus. As I do so often in such cases, I told him of the Lost Son; we read it together, and I showed him what it might mean in his own case, laying special stress on the fact that what a father, on earth or in heaven, wants is real heart communion with his son.

"Well, it just seemed as though he was greedy for that word! It got him right where he lived. Several times he burst into laughter in sheer delight at finding finally what he has so craved. When I had finished we prayed together, and he showed that he had actually already entered into his sonship. When he came today he reported progress; it is such a happy thing to live the life of communion he is finding. We had another good session, this time with the Beatitudes, seeing how each is a condition or attitude of the heart, and how it might affect his own case. It is such stories as this which make one feel sorry for those who can't have these privileges of coöperation."

A Wedding of Special Interest

"Daisy Hlatwayo was the first child of the first Christian converts in this Mission, and has been brought up in a Christian environment all her life," writes **Mr. Arthur J. Orner** of Mt. Silinda. "Her father was for many years one of our leading teachers, and she too became a teacher some years ago. Later, she took a special course as a 'Jeannes teacher,' so that now she is in a position to make her home a center of light which will radiate throughout the whole community. Of course she was dressed in some sort of white filmy stuff and had orange blossoms—don't ask me for a detailed description!

"The groom, Hohoza Dube, is Chaplain of Mt. Silinda Institute. He too has been a teacher for years, and of perhaps even greater interest is the fact that he is a brother of Mapungwana, the paramount chief of all this region, and he himself might perhaps have had the chieftainship had he not become a Christian. Mr. Dube is one of our outstanding strong Christian men and his life is an unanswerable reply to the statement sometimes made, that the Natives only come to the Mission for what they can get out of it. He gave up a great deal in leaving the old way of living and becoming a Christian.

"The minister who officiated, Rev. Hlabati F. Dzukuso, pastor of the Silinda Church, is at present our only ordained Native preacher, and this was his very first wedding ceremony, though no one would have suspected it from the way he conducted it."

Two Boys Talk to 1,338 Individuals

In July two boys set out from Mount Silinda on an evangelistic trip. **Miss Ivy E. Craig** tells of their return a month later.

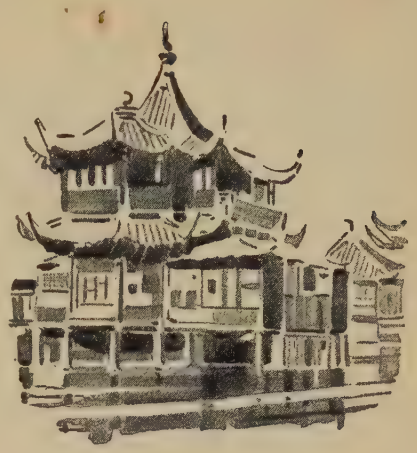
"They traveled through a wild country, the country of buffaloes and leopards. John's home was in Portuguese East Africa, so the two boys went first to his home, spending several days going out from there, speaking to the people they met on the way or in the kraals. As they traveled in the path one day, a *cobra* rose before them and made a stiff bow.

"Another day, as they were walking across the veldt, Thompson stepped on something big. He was sure he had a rabbit, so he stood still. Oh! Oh! it wasn't a rabbit at all, but a very big snake. The boys killed it and went on.

"At the end of the month the lads came back. Thirty-five people had said that they would turn away from sin and follow the Master. They had talked with one thousand, three hundred and thirty-eight people. Who knows? Many more may yet come."

Boardman and Polando in Istanbul

"Their graceful gestures in placing a wreath at the foot of the statue in Taxim Square, and in making a liberal donation for the sufferers from the fire in Beshiktash which took place while they were here," writes **Rev. Charles T. Riggs**, "as well as their general demeanor in this city, have done much to strengthen cordial relations between the two countries (America and Turkey). They were fêted and celebrated by the municipality and the Turkish aviation and sport organizations, and given medals, rugs, and other mementoes of their record flight."



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Our Work in Syria

Nowhere, except in America, is there as large an Armenian population in direct contact with as large an evangelical community, as in and about Aleppo and Beirut in Syria.

The churches of the Evangelical Union are an example and leaven to the Apostolic Armenian Church in Syria which has about 90,000 adherents.

And what *is* the Evangelical Union? Away back in the beginning of the Board's work in Turkey, almost a hundred years ago, the first Evangelical Union was formed in Constantinople of those who wished to redeem their ancient church from its formalism and win it to a vital religion. The movement spread. Local or district unions were really home missionary agencies of the churches as in the case of one of them that undertook a mission in the wild Kurdish country near Diarbekir.

In Syria, formerly a part of the Turkish Empire, the Evangelical Union was organized in 1868. It is the only one still active.

When the Christian minorities were expelled from Turkey during the war it was thought that the refugees would be merged with the Arabic-speaking groups and become fully assimilated. But this has not come about. There is now a large Turkish speaking population south of the Turkish-Syrian line, and it is realized that this area used to be part of the American Board field before the war. It is now, as well.

Refugee consciousness is disappearing miraculously. A constructive, forward-looking, evangelistic spirit animates the constituency (10,000) of the group of evangelical churches in which the work of the American Board is centered. This community strongly influences the ancient Armenian church and community, through its very existence, through personal contacts, through its literature, through its schools, through its representatives within the ancient church. It performs a real and spiritual service for that church.

Three American Board families are directly connected with evangelistic work in this field. Two secondary schools for girls are conducted by the Mission with a foreign staff of six women. Two foreign families and a tutor are assigned to Aleppo College.

This college has been conducted under the name of the "Boys' High School" until this year. But the high commissioner has quite recently authorized the board of managers to "re-open and conduct at Aleppo . . . the educational establishment in operation at Aintab." That "establishment" was Central Turkey College.

Rev. Alford Carleton has been invited to act as dean. He was tutor here, 1926–1927, and Mrs. Carleton before their marriage was a teacher in the American High School for Girls.

PERSONALIA

Miss Priscilla Holton and Rev. Clarence A. Neff were married in Mexico City on August 19. Miss Holton is the daughter of Rev. C. Leonard Holton, pastor of the two Congregational churches in Raynham, Massachusetts, and Mrs. Holton. She graduated from Mount Holyoke College in 1922, taught a year in

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A Shepherd Watching Over His Flock
The Christmas Bells of Bethlehem

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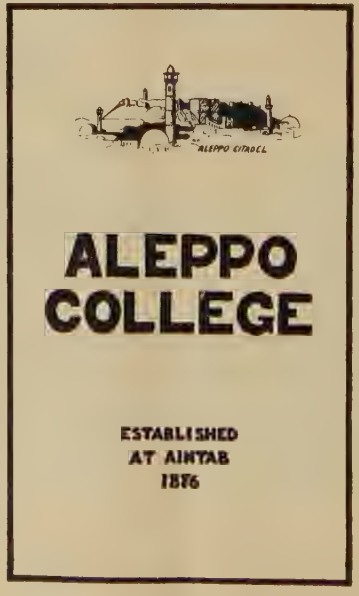

This Pioneer Missionary College, now authorized to reopen at Aleppo, Syria, invites study of its distinctive policies and of its history, purpose, and present task. President John E. Merrill is in this country, and may be addressed in care of 14 Beacon Street, Boston.

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Hinsdale, New York, and in 1923 went out to China to teach for a three-year term in the Wenshan School in Foochow; Mr. Neff was teaching in Foochow at this time. Since her return she has published *The Spirit of the Street,* a volume of charming stories of Chinese life. In an early issue of the MISSIONARY HERALD will be printed some recent poems of hers on Mexico. Mr. Neff graduated from Wooster University in 1907, teaching two years in Hawaii midway of his course. Since then he has taught in Japan, the Philippines, and, after graduation from Union Theological Seminary, for thirteen years in Foochow. Since 1927 he has taught in the Colegio Internacional, Guadalajara, Mexico.

The wedding was in the home of Rev. and Mrs. Henry P. D. Leach. Mr. Leach and Rev. Charles R. McKean performed the ceremony, the service used having been written by an uncle of Miss Holton's. Dr. Hubert Herring gave away the bride.

MRS. ROBERT C. CHAPIN'S State was wrongly given on page 340 of the August issue of this magazine. Her home is in Beloit, Wisconsin; she was elected to the Prudential Committee for the term expiring in 1935, as the paragraph on the page stated. While we are about it we may as well own up to two other mistakes: "Centenary" in the seventh line, page 338 of that issue should be "Senate," and on page 361 *Our Awakening World* should have been substituted for the former name of the department edited by Dr. Scotford, *As the Kingdom Comes.*

REV. WAYNE H. BOWERS spent most of the summer, from the middle of July to the last of August, in Spain. He called for a conference of pastors on July 20 in San Sebastian to discuss their work and especially the best means of taking advantage of the present very unusual openings, since a decree of the provisional Republican government grants full liberty of worship. An article by him in the August issue of the *Missionary Review of the World* explains the full scope of the three articles of that decree. After the conference he visited the stations in order.

MRS. GEORGE C. LOCKWOOD of Jaluit, Marshall Islands, Micronesia, gives every Thursday afternoon to the Marshall Island women. The days when they have Bible study, singing, and English about 100 meet in the church, but the sewing class meets in her home and is limited to 25 women from the various islands. This gives her an opportunity to entertain a representative group once a month. Friday afternoons she has a class for Japanese women, alternating lessons in English conversation, reading and writing with courses in cooking and sewing. The wife of the Imperial Commissioner and the wife of the head schoolmaster asked for the classes and got the group together.

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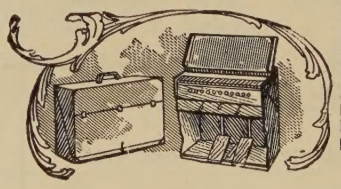

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MISS OLINE E. NICHOLSON of the Industrial Settlements, Sholapur, India, is in charge of the children's reformatory homes, the women's Bhat work, and a home-makers' class of half-time mill workers. She sympathizes with everyone who hasn't her "good fortune to work among the 'crims.' It is such fun and they are so lovable and friendly." Mr. Coventry of the Baramuti Mission has been lent to the Marathi Mission for a year to take REV. STEPHEN P. HIEB'S position as manager of the Settlements during Mr. Hieb's furlough.

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Dr. Albert W. Dewey of Gaziantep was operated on suddenly for appendicitis the night of July 27; at last accounts he was doing well.

Dr. H. H. Kung, is *still* principal of Oberlin Memorial Academy, not merely "formerly," and his Master's degree was received at Yale and not at Oberlin, as the *Cheeloo Bulletin* stated and as we copied the statement, in the August Missionary Herald. He studied at Union College, Tunghsien, but did not graduate. Dr. Kung accepted the presidency of Cheeloo until Dr. King Chu could be released by the Board of Education to take office.

Rev. Horace Judson Taylor

On July 31, at the home of his daughter, Mrs. Archie Allan, in Anacortes, Washington, passed away one who had been a missionary of the American Board in the Gilbert Islands for six years (1874–1877, 1880–1882). He was born in 1847 at Tirapuvanum, South India, where his parents, Rev. and Mrs. Horace Sedgwick Taylor, missionaries of the Board for thirty-seven years, were first stationed, and was educated at Western Reserve University. After returning from the Gilbert Islands he worked as a home missionary in Ohio and on Fidalgo Island, Washington. He is survived by two sons, Horace and Fred, and two daughters, Mrs. Archie Allan and Mrs. George R. Paddock.

THE CHRONICLE

Appointments

August 11. Miss Bertha L. Campbell of New York City, for a three-year term as dietitian at the American Junior College for Girls at Athens, Greece.

August 11. Miss June Whitaker of Litchfield, Minnesota, as a nurse in the North China Mission.

August 11. Mr. James N. Nichols of Yakima, Washington, for a three-year term in the American Collegiate Institute at Erenkeuy, Near East Mission.

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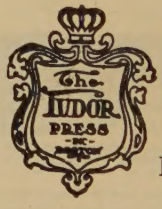

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FURLOUGH AUTHORIZED

August 11. Dr. and Mrs. William L. Thompson of the East Africa Mission, beginning in the fall of 1931, with a view to retirement.

SAILINGS FOR THE FIELD

August 1. From Vancouver, Mr. Donald Fessler, joining the North China Mission.

August 8. From New York, Mr. Albert Sitlinger, joining the Ceylon Mission.

August 21. From New York, Rev. and Mrs. J. Riggs Brewster and family, returning to the Near East Mission.

September 9. From New York, Miss Alice P. Lindsley, returning to the Near East Mission.

September 19. From New York, Mrs. James H. Lawson, Miss Catherine Quickenden, and Miss Katie Wilcox, returning to the Madura Mission; Miss Katherine Hardeman and Miss Betty I. Taylor, joining the Madura Mission.

ARRIVALS FROM THE FIELD

June 22. In Vancouver, Rev. and Mrs. S. H. Leger of Foochow, China.

June 23. In Seattle, Miss Hazel F. Bailey of Peiping, North China.

June 23. In Seattle, Miss Martha R. Stacy of Ishinomaki, Japan.

July 15. In San Francisco, Miss Nellie M. Walker of Foochow, China.

July 19. In New York, Dr. I. Mary Roberts of Madura, South India.

July 24. In New York, Rev. and Mrs. Walter B. Wiley, Rev. and Mrs. Lee Vrooman, Rev. and Mrs. Edward T. Perry, Miss Adelaide S. Dwight, of the Near East Mission.

July 26. In New York, Rev. and Mrs. Robert W. Fairbank of Vadala, India.

August 1. In Los Angeles, Mrs. James H. McCann of Tientsin, North China.

August 3. In Boston, Mr. James S. Clark of Tarsus, Turkey.

August 3. In New York, Miss Grace M. Boynton of Peiping, China.

August 8. In New York, Rev. and Mrs. Edward H. Smith, Dr. and Mrs. Horace E. Campbell, of Foochow, China.

August 14. In Los Angeles, Miss Mary E. Stowe, Miss Grace H. Stowe, of Kobe, Japan.

August 16. In Boston, Miss Mary L. McClure, Miss Emma B. Noreen, of Fenchow, North China.

August 24. In Boston, via Montreal, Mr. Albert C. Grimes of Tientsin, North China.

BIRTH

July 31. At Wai, India, to Rev. and Mrs. Clifford G. Manshardt of Bombay, a son, Michael Clifford.

MARRIAGE

August 19. In Mexico City, Mexico, Miss Priscilla Holton and Rev. Clarence A. Neff of the Mexico Mission.

DEATH

July 31. In Anacortes, Washington, Rev. Horace J. Taylor, for six years missionary in Micronesia.

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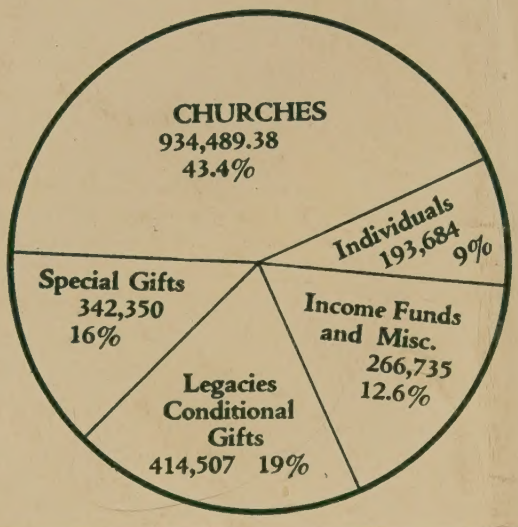
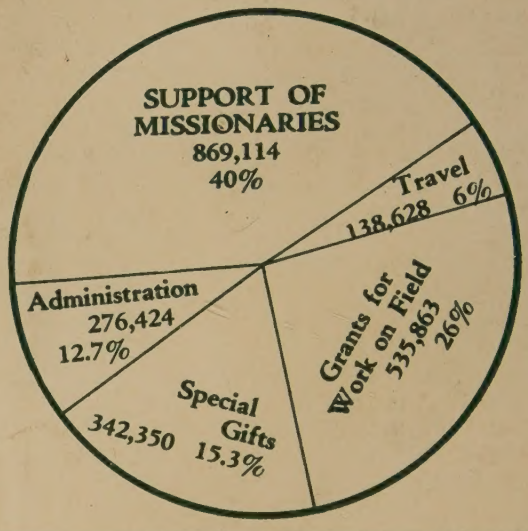


WHERE IT GOES



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